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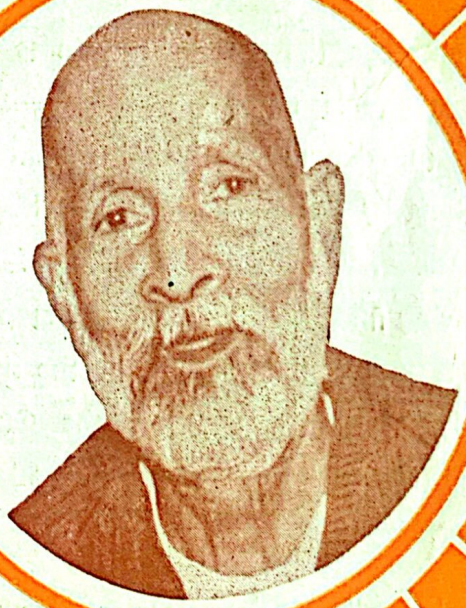
SOUVENIR

83rd BIRTH ANNIVERSARY OF

SAMARTH GURU

SHRI RAM CHANDRAJI

Shahjahanpur (U. P.)



SHRI RAM CHANDRA MISSION

SURAT CENTRE

30-4-1982

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ABOUT EMBLEM :

The Emblem represents a complete picture of the system followed in the Shri Ram Chandra Mission which was founded in the memory of and named after the great Divine Soul. Samartha Guru Mahatma Ram Chandra Ji Maharaj of Fatehgarh (U. P.). The system followed in the Mission is known as Sahaj Marg or the Natural Path.

The Swastika mark near the bottom represents the point we start from. It is the sphere of forms, rituals and practices of various types we proceed with in our pursuit, by the path, denoted as Sahaj Marg, cut through mountains of difficulties and obstructions by Nature herself. We March on through different spheres of light and shade of varying grossness, far far above the sphere of the moon and the sun, growing finer and finer at every step till we attain the highest point of approach. The sphere of light created by the rising sun denotes the new spiritual era started by His Holiness, the Samartha Guru. It spreads all over the space, commanding the regions we start from and pass through during our march along Sahaj Marg.

Now what prevailed all over before creation came into being, may be expressed as darkness. Darkness means no light and vice-versa. What exists where there is no light? Darkness, we may call it. What may be found where every thing ends? Nothingness may be the only expression for that. But still the expressions 'Darkness and Nothingness' contain a latent idea of something in existence, hence far away from the real sense. No light and no darkness may possibly fit in to denote the thing referred to above, which is unchanging and eternal. Now such is the pure and absolute state from which our present existence has evolved. It may be denoted as the sphere of Eternal Peace which is shown in the topmost portion of the Emblem. There is neither Light nor Darkness. Below it. is the sphere known as Satpad, where truth is predominant and is consequently a region of light though in a very fine state.

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Master's Messages

His Holiness Shri Ram Chandraji Maharaj's Message to all associates on the last day of His Holy spiritual tour of South Africa dated 8-3-81.

I appreciate all my associates.
Proceed towards Unknown.
Love Him who loves all.
Destination is not far off.
Remembrance is the instrument.
Bless you all.

Master's Message on the Basant Utsava

On 30th January 1982.

"We are all bretheren connected intellectually morally and spiritually – the main goal of human life. This and that have gone now. There remains the purity alone in all His work and environment which weaves the spiri- destiny of the persons with the U-

Welcome

Beloved Babuji Maharaj,

We all were restless to see you, your love for all your associates has given this opportunity to your immediate presence.

Your presence is sure a signal by every craving heart, for feeling the Divine Most, yet your physical presence satisfies our physical eyes and for that we have no word to express our innermost feeling.

We pray the day dawns, for us to make your dream come true, to prove ourselves living for the unity, where we be blessed with vision which can make us see our Master and our Mission as one.

You are everything to living individual associate, being the goal of one's life and the source of individual's existance. May we become worthy of your love.

On this occasion, we pray to the "Almighty" for your long physical presence amongst us, with perfect health to guide us as per your requirements.

Your's for ever,

Surat, Gujarat.
30th April 1982.

Associates,
Shri Ram Chandra Mission.

OURSELVES

Dear Readers,

We are Indeed very grateful to you all for your generous support in sending donations and advertisements for our Souvenir on this auspicious occasion of our beloved Master's 83rd Birth anniversary. This whole hearted support on your part has made our dream come true and make this celebration a success.

When the world is in desperate need of a change great Personslities, nay Special Personality comes down for that work. It was such a time that the Divine Soul in the form of Samartha Guru Mahatma Shri Ram Chandraji Maharaj was born in Fatehgarh, U. P. to rejuvinate the spritual era. He reintroduced the method of Pranahuti (Yogic Transmission) which was long forgotten in the land of its origin, India. It was given to His most illustrious successor Shri Ram Chandraji Maharaj of Shahjahnpur, U. P. to perfect this method. This Raj-Yoga System was modified and simpified and in course of short time was perfected. Shri Ram Chandraji Maharaj founded the organisation known as Shri Ram Chandra Mission, named in the sacred memory of His Guru Shri Ram Chandraji Maharaj of Fatehgarh (U. P.) for the emancipation of Mankind. Babuji Maharaj is the Founder President of this organisation. He has trained a body of teachears called Preceptors for this purpose. This Method of abhyas or practice is called SAHAJ MARG SYSTEM of Sadhna. Under this training the abhyasis are taken to higher planes of consciousness and being, upto Liberation and even God-Realisation.

This system of Sadhna is a natural process and its training starts with Meditation on Heart with the help of Transmission from the Master. It is a practical process where you 'do and feel' and not merely 'read and enjoy.' You are all welcome to try, and see the transformation in your personality. The uniqueness of the system lies in Master's help given to the abhyasi. It is a perfectly scientific process though non-mental, nonsensory and unmediated and depends on THOUGHT FORCE. The Master awakens the dormant intuitional powers in the abhyasi, regulates his mind in a natural way and removes complexities and grossness. And the condition resulting from the sadhna brings a feeling of peace and calmness all through.

The power of the soul begins to awakens and it enables you to reach the higher levels of conciousness in a comparatively short time. Mental tendencials are modiffied from the very beginning making the life of the abhyasi balanced. In the end the abhyasi is taken towards moderation in all aspects of his life and ultimately to perfection. It should be well understood that the Master Who has attained the highest and is one with the Ultimate alone can shoulder such responsibilities for the success of the abhyasi. The abhyasis's cooperation, devotion and surrender to the will of the Master is essential for complete success. The associates who have gathered here from far and near provide an example, of Master's creation, completely transforming the abhyasis from what they were originally.

DEDICATION

On this unique and auspicious day which brings vividly and forcefully into the forgetful minds of humanity, the supreme event of Rev. Master's 83rd birth anniversary celebration, of the advent of a special personality into this material world for the Divine purpose of revealing to mankind the "REALITY" thereby diverting straying humanity on to the spiritual path through 'Sahaj Marg'.

We the humble abhyasis at the holy feet of our Beloved Master dedicate ourselves to HIM in implicit obedience to HIS directions, with untiring effort to fulfill the cause of the Mission.

We offer our hearty prayer to "Almighty" to grant us the invaluable boon of the continued physical presence of Revered and Beloved Shri Babuji Maharaj amongst us, for the emancipation of the mankind.

Associates of the Mission.

"When an Associate thinks or calls for something or somebody, the Being will attend to it and the work will he done."

—Babuji

For the benefit of all brothers and sisters some already published articles have been reproduced, with due permission. —Editor

then the subject (of the Lord) becomes a subject in the real sense. To achieve such a state, hundreds of transmissions and prayers are prescribed. Man ought never be away from his own level; and this level is called ABUDIYAT अबूदियत (The subdued) This is the essential object for the subject (of the Lord). It is here, as I have written so often, that the burden of egoism is very much lightened. The fulfilment of purpose comes after this. The better way may be that whatever you are, you go, with all of it, towards That (Ultimate Purpose) i. e. there should remain nothing, whose face does not get turned to that side; which means that all the b·longings - Physical and Spiritual - that may be there, be surrendered to Him; so that you are left with nothing in yourself, except remembrance.

Now the question arises, how to arrive at that State ? That one thing - 'remembrance'- brings everything in its trail. If remembrance is there, take it for granted, the remembered one is close to you. Let closeness, in the trail of increasing heat of remembrance, be enhanced; and then behold what bliss and ecstasy follows, and also how quickly you reach There, with its help. When this thing has approached the limit, which constitutes the beginnig, i. e.. if, per chance, it has touched that plain, region or circle, be sure, the call-bell at the door of the Beloved would have been pressed. When He has come to know that some one happens to be His real Seeker and Lover, then it would become a sure condition for His coming close to you, and for breaking the barrier that held you from entering the Home. Start a while; dear; and then you will know what this thing happens to be.

Once this attainment has set in, you would have achieved Godly attributes. Now having reached the attribute, say, you have come into the Sunshine. It has become clear that this light is from the Sun. Prior to it, we were aware of only our own attributes. Now your swimming has started in what lies just beyond God, i. e., just after it. Having come upto here, we now get tidings of going still ahead. When remembrnce has progressed to the extent that the awareness of remembrance Itself is lost, then the form of remembrance gets changed, and this we know on moving beyond It. 'One is unawere to the extent that he is aware.' (JISKO JITHNA HOSH HAI UTNA HI WQH BEHOSH HAI) (जिसको जितना होश है, उतना ही वह बेहोश है) It will be premature to reveal it. The tidings of this, on arriving at that state, will come, when one automatically starts trying to reach It; by oneself. The simple fact of the matter, anyway, remains that whatever is there, be surrendered to Him. 'If the Lord be had at the cost of your head, you should know the bargain as quite cheap' (Shesh diye yadi Hari mile, tho bhi sasta jan) शीश दिये यदि हरि मिले, तो भी सस्ता जान।) The sages of yore have regarded the state of acceptance of and happiness in Lord's will, as surrender. Now I give a prescription : 'Yearning' pure and simple to reach Him and Him alone ! If the real thing is not there to begin with, just imitate it. If someone continually imitates a mad person, he is bound to go mad. Even so, if man continues to reach the Lord (Ultimate), the real is bound to be his lot, at last, Amen,

Ram Chandra

Easiest Way to God Realisation

Sd. Ram Chandra. President

(The message delivered by the President at the annual function of Gulbarga branch of Shri Ram Chandra Mission on 15-12-57).

Dear ones,

It is owing to my profound attachment with humanity that I lay down the feelings of my heart to be bubbled up into the hearts of my fellow beings, the very part and parcel of my own being, in order to make every heart over flooded with peace and bliss. My heart remains connected with you all, here and elsewhere, giving impulse in unbroken silence to effect the hearts naturally in due course. But for the speedy progress it becomes rather incumbent upon everyliving soul to wake up to his spiritual needs for the realisation of the Ultimate.

We belong to the country where realigious spirit has ever been flowing in one or the other form. Diverse means are adopted for the purpose of gaining the object of life. They may be correct if the heart is connected with it in the real sense, so as to be absorbed in the essence of real life. We are bred to have union with Reality, we have emerged from. We have brought with us the very essence of Infinity and we should try to keep close to it, in order to give freedom to our thought for absorption in the Infinite. If we neglect it we remain bound to activity of thought and not the Reality at the root, which is limitless. The hymns and prayers offered generally result in flattery when one is dumb to the real spirit of the essential character.

The great teachers have always been actively speculating to devise means and methods of higher approach, though the solution is quite at hand. Really the path nearest to yourself is the path nearest to God. My revered master Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh has rendered wonderful service to humanity in this respect by providing the easiest means of gaining the object of life. His methods are so easy that their very easiness has become a veil for common understanding. Simple and subtle means are needed for the realisation of the subtlest Being. Realisation has been represented as a very difficult and complicated

Effective way to realisation

(Shri Ram Chandraji, President S. R C. Mission)

People generally complain of busyness as a hindrance to Sadhana. There is a saying, "The busiest man has the greatest leisure." In my opinion a man has always got more time at his disposal than that required for the work in his hand. Service and sacrifice: these are the two instruments which help in building the temple of spirituality on the foundation stone of love. Any kind of service may be useful, if done selflessly; but here the word–service, I am speaking of, carries the sense of worship. We should be as busy with this kind of service, as we are busy in our daily routine. The easier way to have an access to it is that any kind of service we do, should be thought of as the order of God, regarding ourselves be in duty bound for it. Remember that all we have in this world has come from God. All the fellow creatures are His creatures. That means He is the master of them all and we are His children, never mind if a few are brought up apparently by you or me. If we serve our Master and His children too, thinking that they have come from Him, we are in a way non–attached to them, because the chain of attachment really joins our Master with His children. If this thing is rooted deep in us we will indulge in service as our duty and remember the Great Master at each step. In this way the habit of constant remembrance is formed.

The goal of life is easily reached if we are devoted to it, having the idea of our Great Master all the way through. There are different ways of remembering Him constantly. Some of them have been briefly described above. By devotion to the highest, we establish a channel from Him to ourselves that serves as a path to Him. When this path is clear of all dirt and refuse, there will be no difficulty to tread on it. The more we devote ourselves, the clearer is the path. While meditating on Him you receive a push from the heart to impel you on the path. The dirt and refuse are our conflicting ideas. When you meditate and if you secure even a temporary lull, it means that you have gone a step further on the path. As you proceed on your way to the path, you will find the

conflicting ideas disappearing. And if you acquire a state of permanency in your meditation touching the innermost plane, the idea of God becomes quite close to you.

There are various ways for the realisation of God, each suited to the peculiar instinct and mentality of an aspirant. A man of the lowest standard cannot give his mind to meditation. His solidity will catch only the solid thing; for instance, those who have not gone far, will like to worship the image, taking of course the 'Bhava' (Idea) of Almighty. The lowest among them will think of the image itself as God. If they improve and go a bit higher their mind may be distracted from the solid images, and they generally begin to perform what is known as "Mansik" (Mental) worship. This 'Mansik' worship, as I have heard of it, consists in taking Ram or Krishna or Shankar etc.. (as represented in the image) before the vision of the mind. Then such aspirants garland them and apply sandal paste to them in their thoughts. All such aspirants become idol worshippers with no idea of God, because they will thus create solidity in dead form. I don't allow such kind of worship in our Sanstha (Organization). We always soar higher and are above these kinds of worship. There is one great drawback in idol worship that it becomes their life long interest and they do not want to part with it, thus creating a sort of solid block in their own hearts which is not easily breakable even by the force of their Master's will. We should come from solidity to the finer state and the method must change accordingly. The image worshippers get confined to the same effigy.

God is very simple and plain. He is not in solid form. He has no solidity what so ever of any kind. He is free from all these things. So, in order to realise Him, we should adopt such methods by which we may be able to free ourselves from things created by our own will, actions and surroundings. All our thoughts should be regulated and our individual mind should be cleared of the burdens lying on it. We should be as light as cotton so that we may start on our flight towards Him with the help of a single push from a capable Master. The best way of acquiring this state is to take the Reality for good in one's heart. In our Sanstha the Reality is infused at the first stroke of will, which serves as a seed to flourish in the long run. The process is generally set in by one's Master so that the seed may grow easily and scorching winds may not blow it away.

The disciple waters it by constant remembrance which is the only thing needed for the speedy progress on the path of realisation.

We should always go with speedy steps without resting even for a while, until the goal is achieved. When a man has found the right path, he should not be away from it at any cost. One should tread on it with faith and devotion. Then all sorts of worship, besides what he is told by the Master should be given up and treated with indifference. If the aspirant begins finding himself lighter and lighter it means that he is progressing, because in that case he is going into the state that God is in. Light means the loss of the weight of one's own thoughts. To remove them, what we generally do is to think that they are all from the side of God whether they are in the form of difficulties and anxieties or in any other form. The best way is to treat them all as coming from Him. This is also one of the ways of constant remembrance, which is the only thing helpful in bringing about improvement in the spiritual line. (*From a letter to an Abhyasi.*)

An abhyasi experienced the condition of thoughtlessness for a while, and requested the Master to let him remain permanently in that state of mind.

The Master advised, "Please do not regard thoughts as evil. Even nasty thoughts are a means of the purging out of sanskaras. Wait till the permanent state of thoughtlessness comes in the natural way after complete cleaning of the mind."

He further added, "If the ultimate goal is not kept in view, one may make the problem of progress more difficult."

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Once in a gathering of Satsangies, the discussion as to why intelligent educated people fall a victim to Gurudom, was going on.

The master explained, "It happens only when there is no real thirst for God-Realisation. People are impressed by a certain extraordinary quality of a certain person e.g. education, oratory, costumes and even good physique."

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Realisation-Ways and Means

(Shri Ram Chandra ji, President S. R. C. Mission)

I have been longing so far to get a man who may be able to see things as they really are. The nature as it is befitting human body may be read by him. The sun as it shines may be known by him. The sunshine as we see may be marked by him as to whence it comes in its real sense. God and gods, when we speak make the difference themselves. Comparison and contrast become the necessary instruments to know the reality which is displayed in the passage created by speaking these two words–God and gods. Now compare God with gods and define God yourself. If you see the capacity in gods in creating such a universe even then there remains a differentiation; and if you find this point in the negative in them, I think gods would not come under the definition of God. A man loving his Master too much, selling himself to Him altogether, absorbing himself in Him in toto, will see the same thing all over. Similarly a man while getting absorbancy in One and the Real thing will see Its manifestation throughout; because, when every rib of thought is mingled with the Real current, one will feel Reality coming out with these things. Absorbing in Reality means that one should not feel anything in him. He loses the feeling of his body, mind, soul etc. This is the condition of Real God. Limitations, however, remain to some extent and that is due to the knot which is created by the force of the will to keep the things in their real forms. If these things are removed the world will not exist. Untied will it be; but in the last run when Zero, will feel the manifestation losing its feeling power. So the manifestation will remain all over but no limitation created by the chief knot. If one acquires that stage having ones body, he will witness the same scene. It is possible for the Yogi of the highest standard to see the same thing now if he comes in the naked form just as he ought to be. It is a matter of galling insult to see the thing when they are not witnessed with the heart's–eye. One who sticks to the principle of ADWAITA in the beginning he sees unity in diversity in its crude state. Had it been the case of any of you, this sort of question would not have arisen. It is a voluminous subject but I have discussed it in outline. Before coming to the stage of Prime Minister of India if a man thinks himself and writes himself to be so, decide yourself as a Judicial Officer what section of the penal code will apply in his case.

A man is born today. He is developing day by day. His senses are coming to the standard of development gradually. Time is coming for him when he will ripen in wisdom and folly. Suppose now he has come to the point when he has to decide which way he has now to adopt. He comes across a man well versed in Indian philosophy–Dwaita, Adwaita and Vishistadwaita. He talks with him, who leaves an impression on him that the world is the manifestation of God. He understands it, believes it, and comes to the point where he ought to have come after coming to its real stage. Now, as he was impressed by the discussion, he will try to impress others by the same discussion. He will study the subject, speak extempore, impressing upon the public the same thing which he had acquired with no labour and pain. What will be the practical result ? Practically nil. He will only understand just as a man sees wheat for the first time and he calls it as such. If you ask him the taste he cannot describe. Generally we see the same thing everywhere.

There seem to be contradictions in the Vedas apparently. Six schools of philosophy is the result. Everybody according to his reach says something to the other. Manu says that only that part of Vedas which agrees with reason is the real Veda; and many of our philosophers have taken this view. Of all the scriptures in the world it is the Vedas alone which declare that the study of Vedas is secondary. The real study is that by which we realise the Unchangeable; and that is realised neither by reading nor by believing nor by reasoning but by superconscious perception. Even if it is gained in a thorough state, one still requires to go on and on in order to reach the shore of the ocean. Tasting the breeze for some time he will further push himself inside the infinite ocean gaining thereby and tasting thereby the real state of everlasting peace and happiness. No suffering whatever it might be will present its contrast. If you analyse suffering, you will find the crude form of happiness. You can call the same thing in its place as either suffering or happiness. What idea do you form when I say these two things ? It shows clearly that they are only the forms or the shadows coloured by our own thoughts. Happiness and sorrow are purely subjective forms. If you become colourless, you would not be colouring the surroundings. Let us take an example.

You would have heard the stories of ghosts. They may be imaginary. One may fear them and others may not. Why is it so ? One who has made the impression deep in one's heart, that it is something which can

harm one's self, will begin to harm himself through the ghosts. Similarly if we think Maya as a ghost, we will begin to harm ourselves in its light as long as we fear it. How wonderful! We steer our boat on the glossy surface of 'MAYA' which is stretching its both arms to take us in its lap and present us to our Master. Surely if there had been no work of Maya, we would not have been in this world at all. The thing which brought us in our form is not to be cursed but we should utilise it properly. When we see the ugly sight we become ugly. When we see the bright side we become brighter.

RAJ YOGA teaches us the method to be identically the master of the real life. If one makes up ones mind to taste the nectar of real life, no power whatever, (Maya or anything) can check him from his determination. We do not say that one may keep aloof from Maya, but that if one exercises oneself to be one with Him then the problem of life will be easily solved.

Generally the peole entangle themselves in some kind of taste or the other. For the learned person mental pleasure becomes the chief aim and object. In spiritual phase these things depart, so that one may be able to appear before Him in the real form; that is the process for the beginners. If a man comes off having got rid of these coverings, I guarantee he will feel the thing at the first stroke. The form which the Abhyasi takes, changes and comes to naught very soon. This is the thing required for the Abhyasi to attempt at first. When I had been to my master, I had been blinded of all these things at the first sight. I kept off the book as the useless thing; I was interested in him alone. The world was dark to me due to the interest which a man must have while entering this sort of life. Repeatedly coming to this world and enjoying worldly pleasures never end as long as you welcome them. If I ask anybody to prefer this kind of life, then he will question me like you that this is not the only thing to be pulled on in the drama of life. I also say that this is not the only thing to be gained. Material world and the spiritual one should go side by side equally glittering. We should soar with both the wings if we want to succeed. It is a vague idea of the people in general that God is to be searched in the midst of forests. My idea is that He should be searched in the midst of heart. I want persons like the Spartans who liked to come 'with shield or on shield' and this thing requires courage; and one who has got it, is successful to know this science which is also an essential part of human life.

My experience in spiritual life, whatever befell to my lot, is matured. You may call it an ill-luck because I have not tasted the accuracy of many things exsting in the world. Another proof of being called it to be so is that I have become quite dumb while putting myself at the feet of my master. All miseries of the world passed away at his holy sight and no trace of worldly life is left in the mind, and I was seeing the ocean of bliss on all sides. That was all due to my faith and devotion to him; of course his ability was a component factor. I was rather lost in myself under the influence of the Divine Current that was running into me from the Heart of my Supreme Guide.

All that I have said above effected greatly in knowing him and him (master) alone. You may ask me whether God was not near me? I would definitely say in its answer that, that was the only relationship between me and him. It is but natural with the Abhyasi (Shastras say know the Guru as Brahman) to feel so because as Swami Vivekanand puts it, "When we try to think of God as He is in His absolute, perfection, we meet with miserable failure, as we are limited and bound by our present constitution to see God as man." It is indeed a childish argument that it is blasphemy to regard man as God.

You start from dualism and reach Adwaita automatically. When you are lost in it, there the reality dawns. This is, however, my Anubhav and experience. Go on and on still.

Dear Mr.....it is the practical life that is worth having, reading and writing are of no avail. Love, faith, devotion and self-confidence win the race. The society of one free frc all bondages amounts much. If you are bound to one pillar and your disciple to another, how can you release him? If you are really in quest of God then please seek always the adept in this scicnce. Neophytes are dangerous.

Apart from the views which I have enumerated above I would suggest the easiest course to you for making the subject clearer still. Please come to me for some time; and I assure you that you will yourself realise clearly what you want me to explain. It adds to my pleasure if some body asks me such questions; but my experienee tells me that answers to such querries are generally thrown out in the waste-paper basket. In such cases my time and labour are altogether wasted, which results in my disappointment.

—*From a letter to an abhyasi*

The Problem : Its Solution

(Shri Ram Chandraji, President S. R. C. Mission)

When the soul put on the clothing of body; then alone its reverse form appeared in the form of covering. That is, all this thing became a rope which had come in its own form having developed many knots. Dear brother, along with the soul we have revived its reverse form in the beginning iself. Have you not seen that the flare is doubled by the union of fire and water; and that if the air enters in it then it begins even to flash, and the flare too grows on proportionately ? What is this flare ? These are different actions of Prakriti which are created on the force of soul. Now in these things, that is the play of earth, air, water and fire which came before the vision, the vision never went towards that which was The Real Thing. Just imagine. What created in them due to their wrong use a condition that the Real Thing whose action was behind the veil did not come up before the vision ? Neither it could be understood as to Why That had to do such action whose result was destruction. The cause of the action was that The Real Thing along with that Will (of creating the World) got mixed up with the Will of Self to create the world. Now, the thought of multiplicity (that is, the creation of Srishti) is the reverse of Oneness, or these two things are opposite to one another in a way. In other words this other thing which is said to have been made out of the effect of the Will is grosser than its Original. But both these things came so closely joined together that these jointly accelerated the thought (the thought of the Creation of Srishti); and similarly their action was also likewise to that which happens by the union of fire and water.

We brought Soul from Nature in which there was mixed Consciousness also, and this consciousness was the effect of that Will of Self due to Which the forms got manifested. Now the effect of our will is that we also made the things with us, conscious, by giving them power by our thought. What was before ? The same which is different from soul. The quality of soul is peace and the quality of body (which is reverse of that) is the reverse of that. But all its makers are we alone, and this is our

own doing. Now, the flare alone, as explained above, which is created due to this Karma of ours is ASHANTI, trouble and pain. If ever we get the ability to stop giving power to that thing, then its condition will be just like the plants which are not given water. Now, how is this possible ? If we divert our thought which is turned towards materialism and body, towards the soul, then these things which are created in the form of troubles due to our actions will gradually fade out, and the effect which is created due to turning the vision towards the soul will influence that also. Gradually by purification its condition will be such as the flare will begin to vanish, and its condition will be that which is due to the conscious diverting of the consciousness towards the soul which it had from Will and Life.

The Creation came into being. Immediately after the advent of consciousness we became just like a weak patient who is given the tonic, as a result of which he starts more indulgence, and due to that indulgence again begins to suffer on the death-bed. The result is that though there was nothing wrong in the thing given, yet the fault lay in its wrong (improper) use, and the pain took such shape as the necessity of medicine began to be felt acutely. I say again that if there were no form of disease, none would have remembered the health which was in the beginning. Only the patient can value health with regard. By getting liberation from this alone, the symptoms of health are created.

You will ask how the things which are called troubles or the reverse of the Original get the power. The answer is that the Power of consciousness (Chaitanya Shakti) makes them powerful in proportion to our paying attention towards them, and gradually so much force is created that thing appears to overpower us or our thought. The same is the case with Bhakti (devotion) or worship. If we divert our attention towards the Original (towards God), then because God Himself is Power, the power begins to come in that also and this other (the second or the undesirable) thing automatically begins to grow weak. Since these things are under us, we give them power. And because that thing is under God it receives power from There. What is the purport ? If we turn our interest towards God in the real sense, then all these things fade out in the end, and gradually the result will be that condition which Lord Krishna has described. What is that condition ? Man begins to feel himself ACTION LESS and this condition when grows and reaches high level,

stops the formation of impressions (SANSKAR). And if ever one stepped in this condition and went on further, then what remains? One part of it will be, what is called, the state of liberation in lifetime (JEEVAN-MOKSH GATI). what a word (!) which people are trying to prove in many ways. But dear brother, What a light and easy thing this is? And be sure; to attain this also is very easy. Easy thing is always attained quite automatically or easily.

The thing is so easy that, if tried, it can very easily be achieved by multitudes. The mode of expression of this Dasha has been generally told by the folk who really do not know the path, nor have they ever tried through somebody who had really entered this kind of sphere in life. They seek the remedy with the persons who are fresh enough to speak always on the subject. They are moved greatly to those kind of people who speak extempore on the platform. The thing is in the innocent hearts of the persons who have mastered the Nature so to say. Rarely you will find this thing. Why? Because they do not try to gain the simple thing by simple methods. May the day dawn, when the people may taste this nectar of real life DURLABHA for DEVATAS. People are busy thinking always their own tales. Sit in loneliness for sometime and think of God with as much power as you have attributed to your own difficulties. What then? It is easy to realise your own God as the realisation of the worldly things in crude form. --(*From a letter to an abhyasi*)

Once in a gathering of Satsangis a discussion on the impediments of the work of the Master was going on.

The master said, "I am like a carpenter who has to make things after a certain design. But my difficulty is that I do not get wood but furniture. on which to work. The furniture, even if I break it up, can hardly be remodelled into a perfect design. So, one has to be contented with making slight alterations here and there."

• • •

Why does the easy Sahaj Marg sadhana seem so difficult ? What is the remedy ?

(*By Shri M. D. Jahagirdar, Bangalore.*)

Master declares that the Sahaj Marg sadhana is the easiest. But, still many abhyasis feel that it is difficult. Whether an abhyasi finds it easy or difficult depends on his attitude of approach.

Those abhyasis who will not have any definite aim but only some superficially motivated temptation will find the Sahaj Marg sadhana as follows :

(i) The abhyasi belonging to this type might have come to know of the Mission by hearing or reading about it, seeing it or its abhyasis, or even by being urged by an abhyasi-friend to join it. He might have been attracted to the Mission by the surface level charms and intellectual satisfactions.

(ii) Due to excessive grossness, and lack of dynamism, the mind might have become dull. Hence, the dullness would be mistaken as peace during meditation. He will thus feel temporary peace and relief in satsang meditations, and will have mistaken this temporary peace to be everything. For him sadhana is also a worthy way of spending leisure.

(iii) He might have reduced the practices of sadhana into a mechanical routine.

Those fewer abhyasis in whose heart and mind Master alone remains, will find the Sahaj Marg sadhana very easy.

(i) Even before joining the Mission, the abhyasi belonging to this type might have been questioning about the aim of life. And, in him, a craving might have been developed for the highest, something other than the material.

(ii) During this craving or restlessness, he might have lost all attachment with the worldly objects. Becoming aware of such a craving, Master might have created circumstances drawing him to His feet.

(iii) When he eventually met Master, he might have felt immediate relief as if rescued. He might have taken Master with total dependence

and full faith, feeling free of all responsibility of self-effort. The Master in turn might have taken full responsibility when He saw the abhyasi striving only for realisation. The continuously increasing need for spiritual movement would go on automatically being met.

In between the above two types of abhyasis are those who will find the Sahaj Marg sadhana difficult while attempting to pursue their attachment with the Divine and the material together.

(i) This type of abhyasi, experiencing the turmoil of life might have been on the lookout for something spiritual.

(ii) Upon coming into contact with Master or His Mission, being intelligent and sensitive, he might have made some assessment of Master, His method, and His Mission through literature and discussion. Having developed an idea of the possibility of realisation, he might have been tempted to try for it along with the temptation for promised attainments. This temptation would eventually become greediness.

(iii) The Master and the material would exist side by side in the abhyasi's mind, his involvement with the former being very mnch less in comparison. He would be inclined to see and measure Master's grace in terms of material benefit he enjoys. Real spiritual benefit will not be there as his mind suffers alternating attachment and detachment between the material and the spiritual depending on the environment at any given time. When he suffers while his mind is engaged with matter, he is reminded of his experiences with the spirit, and he feels the sadhana difficult. Though the real spiritual benefit should be there if he constantly maintains within himself the condition bestowed by Master with the help of constant rememberance, he finds this difficult due to continued attachment with the material.

(iv) The abhyasi's attachment and involvement with the material creates impurities, complexities and grossness. These, in turn will obstruct and prevent the mind from establishing and maintaining contact with the Divine by their continuous influence on the mind through reflection. This will further make the sadhana more difficult.

Impurities, Complexities and Grossness :

What are these impurities, complexities, and grossness ? Thinking is the quality of mind, and thoughts arise in mind originally as vibrations.

When these vibrations touch the 'chit' (the faculty of awareness), the thoughts come into awareness. If the mind is merged in the Divine (Master) by constant remembrance, then all the thoughts arising are **pure** (that is, concerned to Spirit), and the mind will progress into purer and purer states. If the mind is not connected to or merged in the Divine, the thoughts will then be mind's own creations, and are **impure** (that is, concerned to matter). This is how impurities are created even before the level of 'chit' where it will be known whether a thought is pure or impure.

The moment thoughts come into awarness in the waking state, the mind is pleased using the senses in their subtle state, and appreciation is the immediate result. The moment appreciation of matter in waking state starts, grossness is formed however subtle or light. Any thought related to matter creates grossness.

The stage next to appreciation is liking at the level of 'Man' (the faculty of repetitive thinking, that is 'manana'), and the liking is the seed of future desire. At the next level of Budhhi or Viveka (the faculty of discrimination) what is appreciated and liked by repetitive thinking will develop into likes and dislikes. Different varieties of likes and dislikes are more or less specific to each individual, determining the pattern of his personality. The individual will have a sense of ownership about these likes and dislikes which become fixed and rigid with loss of freedom of thinking. Thus, prejudice or close-mindedness develops.

These fixed and owned likes and dislikes constitute the individual's ego (Ahankar) at the next level, the level of the heart. At this level the likes and dislikes give rise to desire which immediately involves the heart and creates impression on the heart, however slight or light it may be. This impression, by its influence on the mind, in turn leads to repetitive thinking and desiring, along with the process or activity of seeking the desired object. Thus, a vicious circle of perpetual creation and accumulation of impressions is established.

Aggregates of varieties of impressions are complexities. Thus, any thought backed by desire, and expectation (that is, anticipation and assumption) leads to creation of impressions and complexities in the heart. Prejudice and fixed and rigid likes and dislikes also contribute to the

creation of complexities. The complexitities, in turn, create grossness. It is described earlier that any appreciation leads to creation of grossness. In addition, whenever the mind enjoys the matter through the senses in the waking state (Jagratavastha) grossness goes on accumulating irrespective of the 'good' or 'bad' quality of the enjoyment. With repeated enjoyment and involvement, the density of grossness increases. Even superstitions about anything are associated with grossness.

Cleaning :

It is the nature of impressions that one has to undergo the bhog of every impression. One can clean the grossness by one-self. But, as the impressions are created by one's willingness, liking, and active participation. it is very difficult to clean the impressions by oneself; they can only be cleaned by a person of calibre like Master, or a preceptor when certain conditions are fulfilled.

If the abhyasi is open-minded enough to know the causes of the impressions, he can clean it himself. By such cleaning, the effect of impressions is minimised according to the degree of power supplied to their creation, so that only subdued impressions will remain till their bhog. At this stage, if he goes before the Master, or preceptor with a feeling of helplessness, complete cleaning takes place because the feeling of helplessness automatically ensures abhyasi's active cooperation.

Sometimes, the abhyasi does not know the cause of the impressions due to prejudices, lack of discrimination, etc. Even then, if he knows that his condition has been spoiled and goes before Master or preceptor, one of the two things can happen :

(i) If he feels helpless and **opens himself to the Master,** the preceptor will come to know the cause, and complete cleaning takes place with the removal of the cause.

(ii) If on the other hand, he does not open himself to the Master and thus is not cooperative, he will only experience some temporary relief but the cause and their effects remain. Even if the preceptor wants to clean such an abhyasi, the possibility of damage to the heart is very high due to the abhyasi's non-cooperation and strong resistance backed by abhyasi's power, and involves great deal of labour.

Even after regular cleaning there are a few inevitable processes which are nevertheless fertile ground for the creation of further impressions and complexities if the abhyasi is not alert, careful and in continuous contact with the Divine or in constant remembrance of Master.

(1) The lighter impressions are automatically washed off by their bhog in their subtle form in the dreams. Thus, in sleep, the mind will be free from self-creations and at the same time it will be getting rid of part of its creations.

(2) The bhog of deeper impressions have to be undergone in their grosser forms through the senses in the waking state. The nature of impressions is such that circumstances for their fulfillment are automatically created.

(3) But during such bhog, the mind in the waking state has free dom, and so it enjoys, leading to either of the following two results :-

(a) The mind gets the **satisfaction**, and immediately afterwards the enjoyed object is rejected. The impressions are then washed out completely. Only the grossness created by the enjoyment remains, which is easily cleaned off by regular practice of cleaning.

In this context it is very essential to clearly understand the delicate role of satisfaction.

(i) Full satisfaction with matter, without involvement, with full use of discrimination (Viveka, or Wisdom) with immediate rejection of the enjoyed object has a legitimate role in spiritual practice.

(ii) But, any satisfaction with anything spiritual is dangerous to spiritual progress, and the abhyasi must be doubly cautious that he does not ever become greedy.

(b) The mind continues its enjoyment during bhog, pursues the enjoyment and the enjoyed object with liking and involvement, leading to continuation of deeper impressions of the same.

It should be evident from the above that the effects of cleaning are only temporary in the sense that new creations of complexities and grossness are so very easy.

(4) Those impressions that are not washed out by the above means during a life-time lead to rebirth for their bhog.

Remedy :

The remedy for dealing with all the difficulties described above is only by practising as prescribed by Master :

(1) Cleaning is a very important part of sadhana. A time for cleaning must he chosen such that till prayer there will not be opportunities for creation and accumulation of complexities and grossness. Immediately after cleaning one should feel the result of cleaning, that is, he should feel the subtlety and lightness due to relief from heaviness experienced earlier. The condition, thus obtained after cleaning, must be maintained till prayer by keeping the mind in continuous contact with that condition. If any activity becomes inevitable after cleaning, the constant remembrance of that condition will prevent further creation of complexities and grossness.

(2) Just before going to bed, after all the affairs of the day, the abhyasi must **do** the prayer and not merely say it mechanically. The attitude to the prayer ought to be : "I do not have anything to do with materiality". Continue **thinking** on the **meaning** of the prayer and its **essence.** Thus, the same thought will continue in sleep or the subconscious where the mind is not free to create anew. Thus, a major part of the abhyasi's day will have been spent in spiritual practice.

(3) As prescribed in the first commandment by Master, from the time of waking up til an early meditation, the abhyasi should not involve with the material. Thus, by meditation of not more than an hour, the condition bestowed by Master is easily regained. He should make effort to remain in that condition throughout the day. Then the mind remain in constant contact with the spirit by constant remembrance. Thus, the condition bestowed by Master is maintained undisturbed. The abhyasi should avoid involvement with material while discharging his worldly responsibilities, by imagining that Master is watching him performing His work. Thus, higher efficiency and non-involvement are both ensured because of relief from sense of ownership i. e. involvement of the self in the work. This will automatically prevent new creation of complexities and grossness.

The following guidelines, originally based on Master's instructions will be helpful to individual progress. They should first be understood with full devotion and sincerity and then implemented in practice, thus, rendering service to ourselves, the Mission and to humanity :—

(1) An abhyasi who aspires for the highest, the Ultimate Reality, is a real abhyasi and a true member of Shri Ram Chandra Mission.

(2) If the aspiration is continued with devotion to the Almighty, then comes the Grace to foment the real aspiration.

(3) Every preceptor is an abhyasi.

(4) The aim of the Mission is to train hungry souls interested **only** in spiritual advancement. Hence, the following qualities are undesirable in the abhyasis or in those intending to become abhyasis :–

(i) Baser ambitions.

(ii) Absence of higher spiritual values.

(iii) Views and values below human level.

(5) No abhyasi should practise any method other than what is prescribed and specified by Master. It must be ensured that no change is effected in the method, and nobody should suggest their own methods to others because it takes a lot of time to correct the harmful effect of such deviations. Also, it inflates the ego of the individual who makes the suggestions.

(6) Every abhyasi should become submissive to Master, and disciplined in his practice, worldly behaviour, and in his thinking.

(7) To the maximum extent possible, no abhyasi should indulge in such activities from which complexities and grossness accumulate. Yet, knowingly or unknowingly, these things keep accumulating. Therefore, thorough daily cleaning is most essential as prescribed by Master.

(8) It is the sacred duty of every abhyasi to see that no curvature sets in the mind.

(9) Their should neither be greed, nor temptation in the abhyasi. But, spiritual need is something else. One should remove the root cause of greed and temptation, and develop craving for realization.

(10) To obtain the maximum benefit from visit to Shahajahanpur, it is most essential to prepare oneself by fully cooperating with the preceptor.

(11) Any activity of the abyasi which knowingly or unknowingly spoils the cause of the Mission will incur Master's displeaure.

(12) Abhyasis are the arterles of the Mission provided they come up to the expectation of the Master.

(13) Master does not want disorganisation.

(14) Master wishes every abhyasi to have a copy of "The role of an abhyasi in Sahaj Marg", and to follow the same.

• *In Sahaj Marg system: everything we have must come in a natural and regular order.*

—Babuji.

A Panoramic View of our Abhyas in Sahaj Marg

(*C. Shamasundar, Bangalore*)

Towards Our Master :

Master has just arrived at Madurai centre for His birthday celebrations. He is tired after a physically arduous journey. The moment he enters the room meant for him, it is full with eager abhyasis. Master is about to change his dress and looks awkwardly and helplessly at the numerous pairs of eyes focussed on him. As time ticks by, not a soul is stirred; not a person feels it courteous to leave the room. It took an indignant preceptor to herd them out to afford Master much needed legitimate privacy and rest.

After nearly two weeks of hectic birthday celebrations and air travel, Master has arrived back at Madras from Malaysia. The house he is staying in is continuously crowded with eager abhyasis. As days go by, Master is becoming more and more tired and in fact has begun to look ill also. The crowd of Abhyasis continue to linger on. A group of preceptors and abhyasis manage to send the crowd back. After a few hours of privacy and rest, Master bounces back to his healthy cheerful mood.

We know that we like privacy, comforts, and rest for ourselves, and we also know that it is gentlemanly commonsense to honour similar needs of others. Yet, why do we neglect to recognise the same needs of our Master also ? Why don't we exercise the same commonsense towards our Master ? Why do we want to see Him causing Him inconvenience ? Do we really know how to make use of services He offers us in his infinite compassion ? Can not we have some compassion and mercy for Him ?

Towards Our Method :

Place is Shahjahanpur Ashram, and the period is Basant celebrations. Every day morning and evening the meditation hall is overflowing with eager Abhyasis, sitting, not too comfortably on each others laps, waiting for pooja. There is a general din of noise as everybody is trying hard to make himself or herself heard by the neighbour about some very important and urgent matter which cannot wait.

Do we go all the way to Basant for talking, or should the word be "gossiping"? Master has written that a stage in abhyas is silencing the Mind. What silencing we practice, in Shahjahanpur of all the places, and in Basant of all the times? Have we really been silencing our minds, and are we doing our abhyas correctly as Master wishes?

The scene is again Basant at Shahajahanpur. Now and then, here and there, there are abhyasis singly or in groups taking sittings; some abyasis are even hunting for preceptors to take a particular number of sittings self-prescribed according to one's own fancy.

In every Basant, Master has been announcing about the extraordinarily abundant and continuous downpour of grace during these special days. It is for that very reason, or for the reason of at least its grosser effects that we abhyasis invade Shahjahanpur in thousands during Basant. Yet, what is it that makes abhyasis to seek, ask for, and even hunt after sittings, especially when they are in reality drowned by tremendous downpour of Grace? Are they in any way different from the Eskimos in the Arctic decorating their igloos with refrigerators? Or from men using torch light under a midday sun? Or are we trying to build up a credit balance in our "spiritual ledger"? Why do we use Basant only for our self-created psychological satisfaction, depriving ourselves of and closing our inner eye to the Real Thing? Are we using Shahjahanpur as a place of picnic?

On a Basant day at Shahjahanpur, Satsang meditation is going on. Outside the meditation hall, a 2 to 3 years old child is bitterly wailing for its mother. It is anybody's guess as to the turmoil going on in the meditating mother's mind.

Master repeatedly emphasises in his writings that we **should** attend to our legitimate worldly responsibilities as our duty to the Divine. And, He repeatedly requests us to avoid bringing children to Basant; and requests the old and the ill to avoid attending Basant. By implication, is not Master assuring us that if we cannot attend Basant due to legitimate reasons we will not miss what we would otherwise get? Is not the fulfilment of His request our duty? Are we obedient to Master? If we are not disciplined and ready to follow Master's simple instructions, are we really ready for His Grace, for the Highest and the Subtlest?

On a fine Basant morning at Shahjahanpur, Master is walking down from His cottage to the meditation hall to conduct satsang. He is about

30 feet from the steps. The brick-paved path and the stairs are covered by a thick layer of chappals as if to greet Master. In older days people used to strew the path of their revered ones with flowers. But, we are not fortunate enough to have sense at least to offer him a chappal-free path!

Is, what is happening outside us a reflection of what is happening inside us? If we are not offering Him a clear path to us outside us, are we sure that we are offering Him a clear path to our heart inside us also?

Many are the occasions when the senior preceptors repeatedly announce Master's instructions during huge gatherings not to touch His feet while doing pranams. Yet, innumerable are the occasions when His instructions are repeatedly disobeyed. An earnest abhyasi is dutybound to offer his pranams at the feet of the Master when he is either alone or with only a few with the Master, and when there is no pressure for Master's time. But, during large gatherings, when Master's time is crowded, are not the abhyasis dutybound to exercise their discriminative commonsense to avoid harrassing the Master? For a Master capable of gracing the universe with a glance, is not a heartfelt pranam from a distance sufficient in a large crowd?

The very essence of Master's teachings through Sahaj Marg is to discard the grosser, mechanical practice, to start with the subtle, and to move towards subtler levels of doing, experiencing, and being. Are we practising according to Master's teachings, or are we practising according to our own whims and fancies? Are we just putting the old traditional, grosser wine into the new bottle called by the name of Sahaj Marg?

Towards our Mission :

The train is speeding towards Delhi, and the carriage is full of Basant-bound abhyasis. The ticket collector finds that 20 to 40 tickets are being used by abhyasis not represented on the tickets. The ticket examiner no doubt collected the penalty, but threatened to inform the higher authorities. In his writings, Master has urged abhyasis to be living banners of our Mission; He has also said that service to our Mission is a part of our abhyas.

What kind of service are we rendering our Mission? What kind of living examples are we of our Mission?

On a chilly Basant night, there is a sudden downpour of heavy

rain, and two tents have become un-inhabitable. According to the announced Master's instructions, the children and women are being assisted into the meditation hall. But, a large number of healthy men rushed in first and have themselves snugly positioned with all their belongings. Many more men are struggling, and quarreling to occupy similar positions.

Did they not hear the Master's instructions? Even if they did not hear His instructions, are they ignorant of the social etiquette and its role in Sahaj Marg? Living in such an important age of birth of Sahaj Marg, of being contemporaries of our unique Master, on an important occasion as this Basant, are we using these uniquely special opportunities properly? If only we can examine ourselves and put ourselves the question; "In what way are we transforming ourselves?"

May Master have mercy on us.

● *In Sahaj Marg we start from mind and go beyond.*

—Babuji.

Efficacy of Pranahuti-The Yogic Transmission

Major A. R. Mulla (Retired), Bangalore.

Many brother abhyasis enquire as to how I have joined SHRI RAM CHANDRA MISSION. I reply to them that it is the Master Himself who planned and showed me the path leading to His holy feet. If he had not arranged my posting to RAICHUR, my chances of joining this great Mission would have been remote. It is His will whom to choose and when to choose. The great Shankaracharya has very rightly said :–

दुर्लभं त्रयमेवैतद्देवानुग्रह हेतुकम् ।
मनुष्यत्वं मुमुक्षत्व महापुरुष संश्रयः ॥

(These are three things which are rare indeed and are due to the grace of God – namely, human birth, the longing for liberation and to come to the feet of a GURU of great calibre)

The more inquisitive brothers wish to know the circumstances which made an Army man turn towards spirituality. I tell them that I was transformed overnight after reading Master's book "REALITY AT DAWN." As they did not have such an experience, they insist on my giving them further details.

I was born in a middle class devout Muslim family. My revered father was a teacher by profession and a religious man. As he lived in a small village I was sent for my education to the house of a relative who lived in a distant town. I did not receive much of parental love in my childhood, being away from home, so I became very meek and submissive by nature. But I was good at my studies and earned Government scholarships throughout my school career. My Principal was very proud of me as I brought a good name to the school.

My early life was full of miseries and afflictions. I was only 13 years old when my father expired. As he lived on his pious earnings he did not leave behind him any property or cash except the house he was

living in. It was a great shock to me at that tender age, as I had to shoulder the responsibility of a family of six members. At that age no one would have given me a job, so I continued my studies by going to another relative who took the responsibility of feeding me. To my misfortune he did not live long and my dream of higher education faded away permanently. The above calamities created a great impact on my mind as a result of which I became dejected in life. I looked for a job for survival but remained unemployed for two years. I brooded over the calamity which had befallen me and thus became very emotional and sensitive to worldly matters. To keep my mind engaged I developed interest in literature and tried to live in an imaginary world totally different from the world of reality.

In my childhood I had heard of the existence of God, who is most merciful, loving and very kind, but I failed to understand why he was so unkind to me. I used to compare my life with other persons who lived more comfortably and happily. Thus I became frustrated. Inspite of my wavering faith, I was worshipping God in the traditional manner, but was not at all happy under the adverse circumstances. I had nobody in view, who would support and protect me and my family was in great distress.

At the outbreak of the IInd World War desperately enough I resolved to join the Army. I knew about the havocs wrought by war, but still I made up my mind to join the Army in any available vacancy, as I had no choice. I was posted to an Infantry Battalion which is normally deployed on the front line in the battle field. The inevitable could not be avoided. When I was posted to operational area, I felt the shadow of death hovering over my head. There were many casualties during the combat with the enemy. Life was most uncertain. The fear of death always kept me worried and thus created deep impression in my heart. I prayed to God for my safety.

I witnessed lot of bloodshed on the battle field, but instead of becoming immune to the environments, I became more sensitive and emotional. I felt that a soldier who receives a paltry amount as his salary is sacrificing his precious life for the warring nations who crave for more and more power and wealth. I used to keep awake during nights and write articles. I lived in two different worlds. During day time, the world of terror and destruction – and during nights – the world of fantasy.

My imagination used to get wings and create a kind and sympathetic atmosphere, as I felt that the existing world was cruel and heartless. In army life we do not differentiate between man and man but treat them as brothers. I was dreaming of complete harmony and love between different religions and different nations. I loved my collegues as brothers and did my bit by helping everyone to the extent it was possible for me and thus I became very popular in my Battalion among all ranks.

The IInd World War came to an end, but the war for my survival continued. Many Battalions were disbanded. India was divided and we got independance. During the wai time the feeling of brotherhood was predominent among soldiers. But things changed after independance. Peace was disturbed. Communal riots reached its zenith. The minds of the soldiers were also poisoned. It was really a very sad affair.

Due to prejudices, legitimate promotion was denied to me for seven long years. After promotion and posting to a covetous post, I was harrassed, which resulted in a serious illness. I lost my health and was disgusted with life. On a friend's advice I started practising HATHAYOGA but my mind was always in a perturbed state. Traditional prayers and reading of scriptures did not prove of much help. Sleeplessness was the result. Transquillisers were used by me for temporary relief for many days. I had to undergo two surgical operations for removing deformities, after which my physical health improved, but mental health did not show any improvement. At this time I had the good fortune of getting a posting to RAICHUR. During the first year of service. I had a hectic time dealing civilians. Mischievous people who took pleasure in defaming dutiful and sincere officers sent letters making fictitious allegations through anonymous letters to higher authorities to the effect that I was communal minded. I was greatly shocked and hurt by this, as I never had any communal feeling in my life. On the other hand I had done comparative study of religions to the extent possible to my ability and also always advocated love and understanding among fellow beings. I lost my sleep and it became impossible for me to put restraint on my pessimistic thoughts. The religious books I was reading failed to give me peace of mind. Somehow I came across a book MIND CONTROL written by Swami Shivananda. While going through the book the situation became bad to worse. So I returned the book after reading a few pages I was restless and became a living example of a man drowned in the ocean of worries and anxieties, as I had

many more problems in addition to the above. Finally there came a stage nearing mental breakdown. One day I wept bitterly praying God to pull me out of this dillemma and on the next day MASTER came to my rescue.

That was an auspicious day which gave an altogether different turn to my life. A friend of mine handed over to me a copy of Master's book "REALITY AT DAWN" and recommended that I should read that book. I started reading the book after finishing my dinner the same evening. I was so much engrossed in reading it, that I lost time consciousness. Every word was pregnant with Divine wisdom. I felt that I had come out from a cave of darkness to broad daylight. My mind was illumined with Divine ideas and thoughts. I started getting palpitation in my heart. I was excited and was perspiring profusely. I came to know that it was I alone who was responsible for my deplorable condition. I found the cause of my miseries. I thought that someone woke me up from a deep slumber. I was not satisfied with one reading. So, repeatedly read he book several times and copied important paragraphs in my diary. When I came to my consciousness, I found that it was already dawn. This meant that I was awake for the whole night. I did not offer my traditional prayers on that day but decided to meet the preceptor-in-charge at RAICHUR and request him to give me a taste of Revered Master's unique yogic transmission. Accordingly, I went to Pujyaniya RAGHAVENDRA RAO JI on the same evening and expressed my desire to join this great institution. He very kindly and sympathetically took me to the meditation hall and gave me first sitting. Within a few minutes I felt a powerful Divine power flowing towards my heart. The tempest of thoughts which had greatly perturbed my mind was appeased and the mind came to a peaceful state. I do not know how long I was sitting in that state. I do not have words to express the blissful tranquility which I experienced in the very first sitting. I felt that I was completely drenched by the ambrosial showers of the Master's grace. The same day I fixed my goal as I had found a GURU of the highest calibre who could change my fate and lead me to the real goal of life. Thereafter, I started my abhyas regularly.

Prior to joining SHRI RAM CHANDRA MISSION, I did not know anything about spirituality. I had only studied religious books. It was self study in the absence of a proper guide and as such I did not have much idea about the spiritual aspect of those books. In my opinion, leading a devout religious life man would be eligible for the so called

BEHESHT or HEAVEN, where more enjoyments and comforts are available. The idea of the necessity of a GURU or a guide for the purpose of emancipation was not advocated in the religion I was born. I did not get a guide even when I practised HATHAYOGA. I practised it with the help of books for five years and as a result I became a physically strong animal full of ago. I was also offering traditional prayers, but these were only for worldly pleasures and for getting freedom from miseries. These prayers did not give me peace of mind. On the contrary I could not control my anger. I used to get irritated whenever anything happened against my wish. After starting the abhyas I gained balance of mind and my tendencies were modified to a great extent within a few days.

After starting the abhyas, the first thing I did was to read carefully all the available literature on this unique system of RAJ YOGA. I completely lost interest in reading literature other than that of "SAHAJ MARG". I was regular in attending daily satsangs with the beloved preceptor. I received many clarifications from him and accordingly I modified my ways of thinking and living. I dropped everything which was forbidden. I forgot the painful and treacherous experiences of the past, as Master says forgetting the past is a lesson in SAHAJ MARG. I stopped traditional religious prayers which were replaced by the single Sahaj Marg prayer. The practice of Hatha yoga was also stopped from the same day. I never felt that I have missed anything. Love for worldly pleasantries was diverted to the Master, as he says, love is the foundation of spirituality. He taught me the lesson of love and once this lesson is got by heart, it cannot be forgotten. A poet says :—

मक्तने इष्क़ का कुछ निराला है सबक़ ।
उसको छुट्टी न मिली, जिसको सबक़ याद हुवा ॥

(The lesson taught in the school of love is something different.
One who has got the lesson by heart does not get a holiday.)

I started getting wonderful experiences during meditation and also in my dreams. I could now sleep without the help of tranquillisers. Some times I did not sleep at all as out of ecstacy I used to keep awake throughout the nights. The fear of uncertainty in life disappeared as the protection and guidence of the Master was experienced day and night. Some times He used to come in my dreams. A continuous experience of peace and

lightness st: ted prevailing as I proceeded with my abhyas under the guidance of l.rother preceptors.

I wa. observing minutely the good behaviour and conduct of the preceptors who are the living examples of Master's creation. So my yearning to see their creator physically increased. But the circumstances did not permit me to go to SHAHJAHANPUR. I was unable to attend even His 75th Birthday celebrations at HYDERABAD. But Master was gracious to divert His return journey via RAICHUR and my joy was inexpressible.

I continued my sadhana sincerely and I could notice the changes brought obout by the effect of Master's transmission. The transformation could be summarised briefly under the following heads :–

(a) **Regularity** : I became regular in my abhyas and laziness and lethargy was considerably reduced. I did not miss any opportunity of meeting preceptors and abhyasis coming from out station.

(b) **Constant remembrance** : I practised constant remembrance by my own efforts for seven days and thereafter it became automatic. I started dedicating every action of mine to the Master, as I was taught to do everything in the name of the Master and be prepared to face the consequences.

(c) **Love and dependency** : The more I meditated, greater grew my love for the Master and dependency on Him in every aspect of my life. Feelings of despondency and frustrations were washed away on account of positive thinking.

(d) **Detachment from enjoyment of senses** : I was a great lover of art, drama, music and literature, which gave me joy and mental pleasure. All these attachments were completely dropped. I was engaged in the only pastime of thinking as to how to serve the Master and adhering to the sadhana under the method of Sahaj Marg sincerely, to the extent I could do it.

(e) **Freedom from fear** : Due to the miseries and hardships in life, I had lost faith in everything and had become a chronic pessimist. I always used to entertain a doubt in my mind that something will go wrong somewhere and will bring sorrow to me. During war time,

the fear of getting killed was always hovering over my head. After the war I had bitter experiences and was uncertain about retaining the job for my existence, but afrer joining the Mission I submitted to the will of the Master and my outlook towards life was completely changed. The fear of the uncertain future vanished.

(f) **Unmindful attitude towards miseries and inflictions :** Along with my spiritual progress my miseries also increased, but I remained unmindful about them. It seemed to me that many past impressions have pushed themselves for the bhoga. I took the miseries as a special treatment from my beloved. In times of extreme difficulties the Master came to my rescue and solved my problems. A poet says :-

जहाँ किसीने अखीदतसे मालिक तेरा नाम लिया ।
तेरे करमने वढकर हाथ थाम लिया ॥
जहाँ शिकस्तका अहसास हो चला है मुझे ।
तेरी तलवने तभी हौसला दिया है मुझे ॥ १ ॥

(Whenever Thy name was chanted with reverence, O Master !
Thy gracious hand was felt extended towards him.
Whenever I had the feeling of defeat.
My yearning to achieve Thee gave me new zeal to overcome the sense of defeat.)

☆

• *Lalaji has stated : God has hidden himself inside your hearts and exposed you: Hide yourself and expose God. This is the real sadhana ("practise").*

—Babuji

Our Prayer

(B. K. Sharma, Add. District Judge)

In Sahaj Marg we attach great importance to Prayer.

"O, Master; Thou art the real goal of human life.
We are yet but slaves of wishes,
Putting bar to our advancement.
Thou art the only God and Power to bring us upto that stage".

We insist upon a recitation of this prayer before our morning meditation. Now in the scriptures and elsewhere there are prayers and prayers. We come across mantras and slokas containing prayer in one form or the other. Why then should there be an insistance upon this particular prayer ? This is the question often asked by our new abhyasis here and abroad, even those who agree that in prayer there should be gratitude and not begging for more things and also that we should pray not to the many gods but the Gods from whom all those god derive not only their power but their very existence.

The Sahaj Marg prayer is superb, for it reminds us of the Ultimate Goal, tells us that our desires are our fetters, that the Master who is one with the Ultimate Reality is our sole prop and support, that it is He alone who can release us from all bondages and lead us to Realisation. It teaches dependence on and surrender to Master. It teaches detachment.

But more than that I would say that it is this prayer alone that ultimately leads the abhyasi into the state of prayer described by Master in his 2nd Commandment : where the self is completely annihilated, where everything is done with a conscious idea of Divine, where he withdraws himself from all sides and turns completely towards Him losing all worldly charms, where the remembrance of one–the Ultimate resounding all through in every thought of his becomes synonymous with that of Master and where his mind will never turn towards anything that is against the Divine Will. How is this brought about ? The prayer creates within him a state of vacuity and this diverts the flow of Divine Grace towards him.

I call this prayer as the telephone number of the Master. Dial the number just once and the contact is established. Waves and waves of Divine then start coming and filling you. If you dial a different number, obviously you should not expect any Grace from or through Him. So, if you take Master as your Guide and Support in your quest for Realisation you have to adopt this prayer. It is the connecting link between you and Him. It brings Master face to face with you. His distance is lost. Master infuses Himself in the abhyasi, removes his complexities and entanglements, make him a deserving vessel for His Grace and then also fills it with the same. This prayer is thus the key to the Master's Treasure Divine. It is a magic formula that opens the flood gates of Divinity for you.

Master keeps on transmitting all the time the Real Essence for the benefit of all. You need an aerial and a receiver for picking radio signals. Our prayer is like an aerial which receives the Transmission and makes it available to us. Just attune your Receiver the wave length of Master and derive the Nectar from the ocean Divine.

One of our brothers has likened our prayer to a switch which when activated permits electricity to flow. To me it is more than a switch. Like a convex lens it attracts and draws the Divine Grace from Master and focusses and eoncentrates it into the heart of the abhyasi. The flow continues upto the time and extent it is appropriate for the receiver. Once the abhyasi is 'full' for the time being, the flow discontinues. So, it is self-regulating also. So. if you want to tap the grace of Master, pray.

Our goal is complete one-ness with the Divine or Absolute. To merge in Him, merge in Master who is one with Him. To merge in Master seek entry into His Heart and reach the stage when with your hand on your heart you can say "I am in You and You are in me". To gain entry into His Heart, pray, for it is the key to His Heart. Pray with the fullness of your heart.

- *Remembrance of God is the best thing that lifts your thought to God and do the work.* —*Babuji*

Why should we attend Satsang ?

(*S. S. Ramakrishnan, Coimbatore.*)

According to Master spiritual perfection is based on three things: 'Love for Master, satsang with the Master and obedience to the Master.' Obedience is the most essential criterion for success and disobedience to Master is the greatest sin. If a sick man disobeys his doctor, he gets more ill and can even die. If soldiers disobey their commander, they dig their own grave and betray the nation. If children disobey parents, their career and prosperity are ruined.

Obedience to Master includes attending weekly satsang, apart from the daily practice. When we attend satsang regularly, and spend our time with abhyasis, Constant Remembrance becomes easier. Also, I was told that only those who attend Satsang regularly come in Master's vision or conciousness; remembering them is easier for Him ! I feel that Master's attention may be focussed much more intensely and His Grace attracted, when the abhyasis sit together in a group than when they sit individually. Of course, love and devotion are needed. But then, there is a proverb which says that if there is a single good person in the group, for his sake the Benevolent Grace showers on all ! Such is the mercy of the Lord !

When we sit in a group, it is not merely an addition or multiplication of our collective will or craving or love, but something more, belonging to another dimension altogether ! It cannot be explained adequately, but only experienced. I am reminded of the principle of LASER beam, from college physics. When many light rays or waves come in a beam, each wave in the beam goes through the peak intensity at a time when other waves are not in their peak, and the net effect is an ordinary weak beam of light, where many rays nullify each other. But, if all the waves of light are made to go through their peak or maximum intensity at the same instant of time, they all reinforce each other, and it can become a strong LASER beam which can even cut steel, or melt iron, or do minute surgical work !

Once, a visiting preceptor advised us to attend 'Basant' regularly. He said that deep-rooted, subtle grossness can get washed away easily in

such a gathering. A sister observed that some deep-rooted tension or impurity or tendency is removed in a number of persons after Basant. The entire location and the very atmosphere get purified and surcharged by Divinity, during any congregation organised to celebrate the Glory of the Master ! So, we cannot help getting purified, whether we deserve it or not ! Such a thorough and deep cleaning by flood waters, like Hercules cleaning the Aegean staples, can sometimes happen even during weekly satsang, when there is a real call and need.

It is my feeling that every abhyasi is watched and guided by Master during Satsang. Satsang is not merely a place where we gather for a weekly social or cultural meeting. The sooner we realise the better it is for all of us. We know that Master calls His Mission Centres as 'Spiritual Training Centres' and the Mission is recognised as an "educational institution". It follows, therefore, that Satsang is like a laboratory class or weekly practical training class (not a theory class) where we learn a new skill just as we learn music, language, craft, or karate. If we miss even one class, we miss the practice, we miss the close attention of the teacher who corrects the mistakes in our practice; we may forget or neglect the rules of the practice, and we miss the new lesson taught by the teacher (Master). We miss also the psychological push given by the fellow students who practise and compete with us ! Any athlete or sportsman knows that his performance is improved when he practises with fellow athletes or competitors, than when he practises alone. There is, however, one important difference between the class of spiritual skill and the classes where we learn material skills. In spiritual learning, here, both the teaching and the learning are mainly internal, and are often done silently. The Real Teacher (who is Master) is often invisible; and He speaks through different persons or even directly from inside our heart, if we are alert. Now, there is a great danger in neglecting the importance of attending every single class made available to us by Master, in this skill of spiritual practice. Many of us are more sensitive and attentive to external things than to internal things. This is both the cause and result of grossness; and it can be cured by attending satsang. So let us not neglect it.

Brother Parthasarathi Rajagopalachari once told us a puranic story that stresses, the importance of Satsang :—" Sage Narada once asked Lord Narayana about the importance of Satsang. The Lord sent Narada to a spider to ask about the efficacy of Satsang. When Narada asked the spider,

the spider was physically shattered and died instantly. When sage Narada reported this to Lord Narayana, the Lord sent him to newborn calf of a cow in a remote village. When Narada asked the calf about Satsang, the calf also died immediately. Narada was filled with grief and remorse. But the Lord told him to go for the last time, and ask the newborn baby of a virtuous man in a certain place. When sage Narada asked the newborn baby about the benefit of satsang, the baby replied: 'O, venerable Narada, I was that spider and I was that calf whom you met. One satsang with you gave me a good birth as a cow's calf, and a second satsang with you gave me a human birth in a good family. The third satsang with you now has given me Moksha or Liberation. This is the Glory of Satsang. So, I am leaving the world now; goodbye'–".

It appears to me that the lesson in the story is this : When we attend satsang, it is not 'we' who die, but only our egoism pride, sloth and vanity which die, and thereby quicken the pace of our evolution. Whatever may be the difference of wealth or wisdom, intellect or status, or even spiritual attainment or potential, we all meet as equal brothers and sisters in Satsang, and are viewed with equal love by Master – our personality masks matter little to him, and He sees our hearts and souls only ! If we learn only this Universal Love from Him, and nothing else, even then our purpose will be served very well indeed ! Let us forget all our likes and dislikes, preferences and aversions, as when we go to a school or to a hospital–Let us keep the Goal alone in view. Let us think only of the benefit we derive from there, and never bother about attachments or repulsions to fellow inmates there. Also, we should not worry whether fellow inmates (newcomers especially) develop in the manner we want or expect. Each soul is different, its samskars are different, temperament, craving, speed and manner of development are all different. Master wants that "Each flower may grow to its right standard". So, let us not judge, but only radiate Master's Love and help when it is welcome.

Let us forget our differences,
and call in one voice
with one heart, one mind and one will.
Then the voice of our heart will
surely reach the Base
and He will respond from That Level.

LOVE—The Sincere Way

(C. Rajagopalan, Ahmedabad.)

During one of those sit-around sessions with the Master at Shahjahanpur, when an abhyasi questioned how to please the Master, Sri. Babuji Maharaj sharply replied "By Sincere Love". As most of the abhyasis who have joined the Mission would certainly like to please the Master, it is worth deeply pondering over the words "Sincere Love" so that one could try and practise it. When uttering these words, Master seemed to stress the word "Sincere". The dictionary meaning of the word "Sincere" read as under :—

Pure, Unmixed, Unadulterated, Unfeigned, Genuine, Free from Pretence, The same in reality as appearance.

While many of us think that we Love Master, it is worth introspecting whether our love is sincere, when analysed as per the conotations indicated above.

Normally when a person is introduced to the system, he notes with surprise the love towards Master, exhibited by other abhyasis. Ironically it is more striking in the case of those who feign or pretend it and very undemonstrative and internalised in the case of those few who have developed genuine love. Notwithstanding this surprise (which in a few cases unfortunately leads to even scepticism) once the newly introduced person practises meditation under the system for sometime as prescribed (without adulterating it with other forms of worship), he starts feeling transformation in his attitudes which leads to development of a feeling of gratitude towards the person behind the system. During this initial period of testing the system, regular reading of the Mission's literature, helps immensely; many peculiar doubts and imagined difficulties vanish and the theoretical support found in the books clarifies the mind considerably and creates confidence in the person, that he is following the right system. The benefit experienced prods one to intensify the abhyas and the cycle slowly but surely leads to the practicant feeling within himself, replacement of the sense of gratitude by a vague feeling of attachment to the Master—what could be described as the birth of love.

In the case of some, the abhyas sadly gets aborbed before their hearts are awakened to this soft feeling of love. These are the Manmata type

of disciples, who obviously joined the system for fulfilment of some desire or relief from misery. On the other hand, those who are keen on inner perfection or God realisation end up as Gurumata disciples and they do think of ways to please the Master. For them, as our Master has put it, the idea of right or wrong assumes prominence and they adopt the line of virtue. They are not the type who try to exchange their love as a commodity in return for material benefits but who start loving HIM out of a graetful awareness that He is the one who introduced liveliness into them through the "breath of breath".

All types of religious and spiritual literature do indicate that loving The Creator and His entire creation is the best method of achieving the Goal of life. But nowhere it is stated as how to practically synthesise this compound (Love) in the test tube of human heart. May be, the Alchemy of Selfless Divine transmission can alone do it. Hence the need to locate the Divine Alchemist i. e. a Satguru, who can transform hearts with his power of transmission. Another important point which is to be recognised is that loving one who loves all, would automatically lead in the end to acquisition of universal love.

The next phase of development, is nurturing of this love, which to start with is fairly flimsy. Like the growth of a child, the growth of this love is gradual, smooth and not discernible. Strangely those individuals in whom this love has been blossoming well, are able to see with a bit of hindsight that the opportunities for development of this love have been miraculously provided to them–they feel beholden that such a fine and delicate feeling of relationship has been gifted into their hearts, which were earlier impervious to such niceties. The constant inexplicable providential pushes received in their sadhana, make them start realising that spirituality is more an act of charity from the Master than something acquired by one's effort. This in turn makes them seek ways of cooperating better and better with Master, to deserve this charity. This basic and deep understanding automatically results in developing humility, marking an end to their putting on airs, assuming self importance and straying away from the noble sphere of devotion.

May Master bless those who are well launched into this tunnel of love to reach the end of the tunnel, where sincere love is said to receive its soothing Reality–soaked reward of being sucked into mergeance.

"O, Sweet One"

(Maheswari Dayal Singh Srivastava, Gorakhpur)

Your heart is sweet, your tongue is sweet
Transparent smilling, your eyes are sweet.
Your look is sweet, your gaze is sweet
Your look in the nought is exceedingly sweet.
Your reprimand and award both are sweet
Your look without crook is still more sweet
Your grace is sweet, transmission is sweet
Surrender to your will is absorbingly sweet
Your mission is high sublime and sweet
Your method is natural and superbly sweet
Your phycical and mental accompaniment is sweet
Your script and letters and literature are sweet.
Your talking is sweet, your silence is sweet
The soft bubbling of the 'hookah' is sweet.
Whereas your meeting is cheerful and sweet
No less is departure, though tearful, but sweet
Your gait is grand though faltering but sweet
And demeanour so humble so simple and sweet
Your aura is attracting, so shining and sweet
Spirituality is reigning all over so sweet
The oozing fragrance of your feet is sweet.
Devotedly I prostrate unto those feet-sweet.

Master's Transmission

(By Kamlesh D. Patel, Surat.)

"I can proclaim by the beat of drum that none except a worthy Master having at his command the power of transmission can ever bring such wonderful results, and that Raja–Yoga alone is the path which promises sure success" says our Master in Voice Real.

About this transmission, which is the unique feature of Sahaj Marg, our Master says in His Philosophy of Sahaj Marg, "the power of transmission is a yogic attainment of a very high order by which a yogi can infuse by his will force the yogic energy or Godly effulgence within anyone and remove anything unwanted in him or detrimental to his spiritual progress. He can exercise this power not only on those assembled around him, but on those too, who are away from him. The power can be utilised in anyway and at any time."

We all have experienced the effect of transmission in everyday life. The transmission is felt everyday, nay every moment by the craving ones. Trees and plants suck water and water–solved–minerals from the soil with the help of root–system. Similarly human beings are in existence because one who is living in the real sense is in touch with the life–force, soul, jiva, ruh, the root of existence.....one may call it anything. And when that link ceases, death is the result. Can one imagine life without that?

The trees and plants look fully fresh, alive and blossoming, the moment the showers of rain drench them up. The whole aroma, colour etc., of theirs and even the very appeal to our eyes changes. Even otherwise, without rain the trees were alive, because their root system remained in touch with the moisture of the soil. We were also living without transmission like those tree without rain, but the shower of transmission, the very 'Pranasya–Pranah', has changed our in and out to lead a new life in life.

It is the experience of us all that we get transmission either in the morning during meditation or at any moment during day or night, no sooner one thinks of it. It is there without any delay. I mean to say that there is "Zero time" wasted between the receiver's thought and the actual receiving of transmission from our Master. Transmission reaches us in "zero time"! It looks surprising but it's a fact beyond doubt.

Let us analyse this process of transmission by applying the fundamental rule of physics that velocity (be it wave-motion or particulate motion) is inverse function of time, while keeping the distance factor in constancy. Or even let these three factors viz : Velocity, time and distance work simultaneously. The three factors are uniquely stated as :

VELOCITY is proportionate to $\frac{(\text{distance})}{(\text{Time})}$

Let, 'C' be the velocity of transmission,

'd' be the distance between recepient and donor of transmission and

't' be the time taken to traverse the distance 'd'

The above formula can be re-written as :

C is proportionate to $\frac{(d)}{(t)}$

It is already concluded that the 't' factor in the above formula is ZERO. Now, putting the value of this 't' to be ZERO, we get,

C is proportionate to $\frac{(d)}{(\text{ZERO})}$

And, it is seen here that 'C' becomes INFINITE, because any number divided by zero is infinite.

i. e. 'C' = INFINITE

It conveys that the velocity with which transmission reaches our heart from Master's is INFINITE.

Further, according to the Master of Science of Relativity-Albert Einstein, energy produced from the rupture of matter is the function of square of velocity of wave.

i. e. ENERGY = (function) (velocity)^2.

As already seen the velocity of transmission being Infinite, now, the Energy, too must be Infinite.

As the energy of transmission is infinite, the Creator of transmission of infinite energy must be endowed with infinite potency. In other words, He is OMNIPOTENT.

A few years ago, some ideas of our Master which were not thoroughly getting digested creating confusion in my mind, with inner challenge to Master and at times giving Him a few bad words that if He wanted to help, let Him help, but it should be within the fraction of a second to show me His Reality. To persons like me Master says in Voice Real, "if the condition (final limit of perfection) is brought into full swing all at once, there is the danger of his nerves and muscles being shattered." Such statements of Master were taken by me as merely excuses, for, I was sure that He is unable to raise anyone at once.

When my mind was engaged in such doubting thoughts, I remembered the hard punch given by my friend on right shoulder of mine, which prevented my appearance in the college campus for a few days. I had simply to lie down in bed on my left, massaging my right shoulder with analgesic and muscle–relaxant cream.

When such a thing can happen with limited power of handpunch on a part of the body, can one imagine the situation by playing mischief with the Infinite power of our Master? Certainly not.

He, the Omnipotent Master, can send us that transmission in "Zero time", only when He is aware of its demand by the needy ones settled on this human globe. This clearly proves that our Master is Omniscient and Omnipresent.

When we have got such Supreme Master, shall we be wise enough to just obey what He commands, whether directly or indirectly ? Shall we stop playing around with Master ?

O Master !

Let me not be overwise in dictating you.

Let thy choice remain as mine,

Let me enjoy thy choice.

Accept my pranams O Lord !

Health through Meditation

(Dr. Sohanlal Maniktala BEHL (Bhiwani) Haryana)

Health means normal functioning of all the organs of the body which depend on the balanced internal secretions (Hormones) and Autonomic nervous system both of which are sensitive to the activities of mind.

Mind, which owes its origin to the first stir which came into effect by the will of God to bring the creation into existence, is closely identical with the root force of that original stir and thus its activities are Divine's directions resulting to pious thinking, peaceful and loveful living with strong will power which constitutes healthy and heavenly life.

But, according to coverings (impressions i. e. Sanskaras of past and present Karmas) on it, its directions and activities are adversely affected leading to its wandering tendencies, undivinised thoughts, bad hahits and evil doings which further lay more and more coverings which if not checked and removed get harder and harder to the name of grossness which eventually lowers the will–power, loses the equilibrium, increases the anxiety and tension, decreases the tolerance to daily–life–jerks, hampers the resistance power to combat the diseases and upsets the balance of internal secretions (Hormones) and Autonomic Nervous system leading to ill–health.

If the grossness is removed which is possible only by transmission of Divine power (Cosmic Energy) available from a Yogi of the highest calibre, to any person who meditates with full devotion and faith under his advice, as prescribed in Sahaj Marg, then the mind in due course of time gets purified to divinisation possessing full and strong will power and its actions become divine's directions which always lead to mental and physical health making both the phases of life viz. material and spiritual harmonious.

The following quotation from the Book NEUROPHYSIOLOGICAL BASES OF RAJA YOGA IN THE LIGHT OF SAHAJ MARG By V. SRI RAMA CHANDRA MURTHY, B. Sc. (Hons), M. Sc., Ph. D. Director, Sahaj Marg Research Institute, Tirupati (A. P.) (Page 225) is also worth mentioning :

"The brain activity of a Yogi in samadhi state has, for its basis, a type of Consciousness which is referred to as Superconsciousness state. Continuous radiation, for long periods, of the waves from the brain of a Yogi in samadhi is believed to control the electrical disturbances experienced in the brain of an epileptic and cure the disease in course of time.

Claims have been made by men of religion and people of standing in spiritual practises that certain types of ailments including mental disorders can be set right by transmitting spiritual energy or superconsciousness to the sufferer.

There is Master's saying in the book 'The Garden of Hearts' (page 67).

"It is my finding that meditation actually increases the span of human life."

SUMMARY :

Regular practice of meditation under Sahaj Marg cleans the human system of grossness that has accumulated and prevents its further accumulation paving the way towards highest human approach in spirituality awakening all the latent forces leading to God – realisation which is the goal of Human life but even being in the way one gets the following benefits among several others :—

–Detensioning.

—Calmness and peace under stress and strain.

——Improvement in absorption and retention–power of brain.

———Moral standard.

————Moderation and toleration.

All these promote health and happiness.

The Real Goal of Human Life

(*D. Rama Murti, Chitoor–A. P.*

" Everybody has got life but we have to seek for life in life which ultimately merges in its own essence"–Master.

The modern world has become a complex mechanism. Everything about it and everything in it stands distorted. The whole thing looks topsy–turvy. One wonders whether one can live in peace at all. Human relationships are strained. There is mutual distrust and perpetual acrimony. Values of human life have undergone a devastating change. They breathe hatred and disharmony, dissensions and death–dealing tactics. By his perversions, by his complex thoughts man has made the world too hot for him to live in. Everyone is almost sitting on a rumbling valcano. Anything may happen at any moment, from dissolution to delusion. All these are the results of his vicious thoughts, disoriented from Nature as it were. Instead of enriching the human heritage by his valuable contributions he is cutting at its roots. His mission is commission of crimes, his profession is to waste his talents on aimless pursuits. Master says, "We have come here not to spoil God's creation but to retain it in its Divine order". Do we follow this dictum ? Certainly not. We have made up our minds to undo the whole thing and plant on its shambles our own banner of order.

We have gone so far away from Nature's simplicity and plainness that we find tensions and pretensions all around.

Having strayed away from our 'Original Home' we have created for ourselves regional and religious homes. These homes have become hot–beds of intrigues and bickerings, turmoil and torture. Neither do we have peace at heart nor do we allow our fellowmen to live in peace. Mankind is cut up into tiny islands or mighty nations and lies fragmented from its Homeland. Selfishness has become our being, our base of existence. We forgot our 'Self,' the offspring of the ultimate itself. We have built all around us barriers of differences and raised barricades of diversities. Our wishes have added '..ish' to our 'Self'. We have thus sold ourselves away to desires. What is more, we have allowed them 'to grow and multiply' and lord over us. It's because we consider ourselves supreme and sovereign; and our thought power has peopled this tiny creation of ours with poisonous elements. Piety is gone. Simplicity has

taken to its heels. Truth has vanished; and honesty is totally absent. This tiny creation of ours has made us titans. And our Satanic acts have worked havoc on God's creation. Our will is responsible for this disastrous effect.

Are we born in this world to kill ourselves and kill others ? Or have we come down to this earth like 'Satan in hell' to proclaim our own law which is a travesty of truth culminating in tragedy ? What, therefore, is the cause of these vicious tendencies and mental distortions ?. It's our way of thinking our conduct, our action. Our thought and word, our deed and creed do not vibrate in unison. Their discordant notes have created noise-pollution. As a result, silence is lost and sanity is dead.

What is the root cause of this universal malady ? Man's goal has become different from what it ought to be. Once an abhyasi asked Master, "What are you". He replied cryptically, "I am what I ought to be". Man has chosen his base something other than spiritual. The world is too much with him. He allowed the world to walk into his heart and plant itself there permanently. This has made the Divine get out of his heart. He has become slave to desires. All these are responsible for his mysterious disease, the miseries he suffers from. The cure for desire is God. Unless man chooses God as his base, there can be no salvation for him. Only then can the world be dismentled from his heart and its impressions washed out of his mind.

It is said "Evolution is getting back to the Centre", the point wherefrom we have originally emerged. Because, we have disconnected ourselves from the Original Source by our own tiny creation, we have become enemies unto ourselves. Our will is as supreme as the Divine will. As long as it is linked to the Divine, Divinity will flow through us, make our life the very life of life and help us treat our fellowmen as brethern, as co-sharers of a common heritage, the divinisation of mankind.

When man was child at heart, everything was on all fours. His breakfast grew on trees. His lunch was ready on plants. Nature was his bosom friend, his unfailing companion. It was spring all the year round. It was in fact Krithayuga, the Age of the Divine. The moment he lost his innocence and turned arrogant, it has heralded the advent of Kirathaka yuga, the age of the demon. His Soul, fragmented as it were from the original force, revels now in worldly pleasures. His mind, disjointed from

the primordial condition, rolls in mundane affairs. His heart, having lost its centre, is stained and soiled. There is anything but life in it. "Life is liveliness", says Master. Void of liveliness, man is dead at heart. Is there no salvation for man from this dead-end? Is there no liberation for his tormented soul? Is there no way for him to travel back to the Centre? Yes, there is. He should change his base. He should choose the real goal of human life.

To dissolve the Creation of man's making or to unfold him is the gist of the philosophy of Sahaj Marg. It makes him "hide himself and expose the Divine". Sahaj Marg is no philosophy as such. It is transmission-fed, practice-based, experience-packed and realisation-oriented. It's a prospect for world heritage and not of any country in particular. "It offers an easy solution of the problem of existance which has ever been confounding even the greatest of sages". It brings forth top-level results in such a short time as in a part of man's life. No sadhana is of any avail unless it guarantees moderation in the mental tendencies of the sadhak. Under the Sahaj Marg system the Divine Grace is directed towards the abhyasi by Master through the process of pranahuti or the yogic power of transmission. It brings the individual mind to a state of rest and peace and everything in the world will then appear to him in the same colour. His mind is so regulated that he is in a state of moderation. "This is the only way for bringing peace into it", says Master. By transmission Divinity comes peeping in at every stage of development and ends in Divinisation. "What else except a tiny heart can be the fittest offering for achieving the dearest object of life?" says Master. Sahaj Marg method of yoga is not a world denying system. It's a world-accepting one. Master says, "We have to soar high with both the wings, the spiritual and the material". The Sahaj Marg train runs on two rails, both spiritual and material, under divine traction. It does'nt stop at way-side stations. The abhyasi is not allured by material pleasures. It doesn't halt till it reaches its destination, the realisation of the ultimate. In this method of sadhana Master plays plays the key role. All that he expects from the sadhak is not sacrifice, but cooperation. He takes up man as he is and moulds him into what he ought to be.

What is your goal then? If you are for riches, miseries will heap on you. If you are for power, you will meet with your doom. If you are for mundane pleasures, you will soon go mad and finally land yourself

in a lunatic asylum. If you are for God, you will regain all that you have lost. Says Master, " All that I possess is for all humanity. I wish you to rob me of all that I have and in return to give me that which you possess as yours ". Thus unpossessed, we go possessed. God has no mind, but man has. So, both depend on each other. For God's work man's mind is needed. Unless it is pure and brought to its original state, it cannot reflect God's glory or His grace. The mind in its primordial state was pure and regulated. " It has been spoilt and polluted by the overall influencc of sensess ", says Master. It's now to be corrected and set right. For this we need a capable master. He alone can bring about the transformation of man by means of transmission.

What is transmission ? " Transmission ", says Master, " is the utilisation of Divine power for the transformation of man". What does traniformation involve ? " It is from super animality to man and from man to man–behind–man." Our Master Shri Ram Chandraji Maharaj is bound by the sacred pledge given to his Master as guru–dakshina to spread spirituality far and wide without any reserve or distinction. He says, " Only the torch of spirituality can remove the oppressive gloom and restore the real man." His mission aims at the propagation of the idealogy set forth by the Great Master through his newly introduced system of Sahaj Marg. "It is to awaken the sleeping masses to Divine consciousness so as to put them on the right path." When he knocks at the door of your heart, he will reveal unto you reality at dawn. A piercing glance from him gives you a peep into Sahaj Marg. His silence is voice real. His speech is truth eternal. When you link yourself unto him, he will lead you on towards infinity. His Sahaj Marg is based on the technique of transmisson or pranahuti and it is the very efficacy of Raja Yoga. He is an open book, nay an eloquent commentary on ten commandments. There is no secret about him but he unlocks unto you the secret treasure of realisation. He breathes into every heart the blooming freshness of the spring. He is simple and subtle, serene and silent, ever active and obliging, and human and divine. He forgives our foibles and foments our hearts with his divine force, fills them with increasing love for the Divine and makes us crave intensely for the ultimate.

To revert to the original point, the solution for the problems faced by man as stated in the foregoing paragraphs, lies in the title of this

essay, 'The real goal of human life.' It forms part of the prayer given unto us by Master. It holds the key to the realisation of the highest. There are four concepts in the title. They are : 1. life 2. human life 3. goal of human life 4. the real goal of human life. Master says, "Life is a state of being which should remain permanently as long as we live, thoroughly in contact with 'Being', smelling at each step the fragrance of the Being." For that, detachment in attachment is needed. We should love one and all without being soiled by attachment. It is possible when we attach ourselves to a capable Master. Then we do our duty for duty's sake remaining all the while in 'His condition.' "If we merge our life in that life it is then the real life, where there is neither bliss nor sorrow, neither pleasure nor pain." Master says, "I wish to lead you all to that life which alone is the goal of life I have put it." The next one is human life. For all external purposes man looks human no doubt. But the inside of him is a veritable wild-life-sanctuary. There is more of animality in him than of humanity or divinity. He can become "a real man only when his ego is diverted towards his inner self." Master says, "A man is one who is imbued with a sense of humanity but the real man can be he who makes a man the man that he ought to be-a thorough man in the real sense." The next one is the real goal of human life. It is not wealth; it is not pleasure; It's neither power nor position. It is God Himself. It is to realise Him 'as He is'. We don't give Him a label and try to see Him that way. To attain Him we need Master. "Know thy Guru as Brahm", said Swamy Vivakananda. So, Master is our base, for he is the real goal of human life and he is the only God and power to bring us upto that stage. What does he do ? By his method of transmission he starts digging deep into our hearts. As the digging operation goes on, as the drilling is on, all sorts of grossness and solidity, complexities and tensions, dirt and disease, and darkness and undesirable elements – lo ! Our prized possessions and precious riches acquired by us through ages, life after life – come to the fore. Master bales them out, pumps them off and funnels himself into our hearts. He starts laying the foundation for ' the Original Home ' in our hearts. And having built it himself in us and for us, he leads us on into it, for, by Divine right we are its owners. We not only come to own it but become one with it. By meditation on the divine light in our heart we start having Him, our Master. He feeds our heart with his divine grace and shapes our personality afer him. By doing the cleaning process we keep our-

selves pure and unpolluted and make ourselves fitting receptacles of his Divine Grace to flow in, to flood our being and to flood all around us. By offering bed-time prayer we bring ourselves closer and closer to him. By remembering him constantly we get enveloped in "His condition" which puts us on the right track and always keeps us rooted to the source. His commandments are guidelines to our spiritual progress. They constitute the 'Divine Cardiograph' to know whether our heart is in tune with Master and helps us check ourselves either when our behaviour is abnormal or when our sadhana is irregular. The four directions detailed above are the medicines presribed by him for the cure of the problem of existence. Thus having chosen Master as our real goal, our very base, we become Brahmacharis, in the sense, we travel from Master, with Master, by Master towards Master and ultimately into Master.

When Master breathes his life-life–in life–into our hearts by his technique of transmission, the life we start living no longer belongs to us. It's his gift, his life itself. We can't live it as we like. We have to live it in the way it ought to be lived and as ordained by Master in his ten commandments. We will be then under the care of the watchful eye of Master and nothing will go wrong. He will take us into the bosom of his heart, nurture us and nurse us to grow in him and merge in him.

Master's wish is : "It shall be a source of greatest pleasure to me to see you at the highest pitch of progress in my very life time." Let us all pray to Him with all our hearts to make us deserve His Grace and come up to His expectation soon !

"The true cry of an aspirant brings the Master to his door" (Master).

• *Reality : To live with God and for God.* —*Babuji*

Odes In Praise of My Master

(Shri Rasiklal K. Kanji, Lenasia, S. Africa.)

1. O Lord ! My Master ! In the heart of hearts, thee reside ! Let the thought be pregnant with "Love molecules" and such love be embracing thy lotus feet.

2. This self is dirty ! Use the Tapi river to wash it. Wring it and twist my thoughts to drain out desires, and restless prevail, and at the end let it dry in the sunshine of thy Grace so that the circumstances can later iron out the creases through sacrifices and penances. Now, Mother Nature can wear the garment and beautify this world.

3. In the temple of my heart is residing an old man of finest beauty and unsurpassing achievements. The heart-beats are bells of the temple and restraining tears the homage to the Divine as fragrant flowers. The man is a statue if the heart is not lighted up with love, for this love acts as his life force.

4. O Heart ! Beat softly, can't you perceive Master is absorbed in Himself.

5. Let the cusion of my soul be permanentıy stuck under your feet with glue of love so that thy feet be saved from thorns of shortcomings and scorching heat of this gross world.

6. O, Master ! Let the good fish not be a victim in the net interwoven with rope of hallucination and imagination flung by the fisherman named 'maya'.

7. The only hope left in this barren desert is the destiny you have chosen for me.

8. O Lord ! Let me not be wise enough to find you through books. Rather let me be foolish to enjoy in your hooks.

9. If 'hookah' be your pleasure, kill me and throw in the fields to fertilise the tobacco you smoke. Let my love be tobacco of your 'hookah'.

10. Open the door, O Lord ! the unwed divorced widow is pledging her return.

11. When I open my eyes nothing do I see, when you close my eyes there is everything to see.

12. The heart is joyously beating and the blood of love is absorbed in the waiting. How long dear, how long ?

13. The sea is restless with roaring waves to devour the river, but the river is trickling weakly towards the sea. O, Ultimate ! Create a storm to merge in one form.

14. The sweet remembrance of the beloved is a source of the greatest pleasure for the lonely traveller in the barren sands.

15. The throat is twitching with the thirst of That and the heat of the sun is boiling the blood. Rain your love and drench him. Let the thirsty traveller drown in that flood.

16. I have to inhale your remembrance every second. If missed, won't you stop that loud beating of the heart ?

17. You could not fulfil my desire, O, Lord ! The eyes were thirsty for your beauty and you quenched its thirst with water of joy.

18. In the heat of hope the eyes are dry, rain your grace and let them cry.

19. In the cradle of my heart rests a white bearded Baby, and the mother of love is swaying It asleep.

20. Why pierce this body with the arrow of ego, when the decoit named soul has kidnapped your daughter of love. Go tell your story to the old man bearded, He is the Father of the son.

21. Write on your soul 'I am willing'. Close the letter in the envelope of your heart. Post it in mail box of meditation. Bravo, the postman sees all letters addressed to His own House.

22. For once the mischievions mind made a good mistake, Old man ! don't pull the knife from the heart. I am deeply in love with the pain; never mind the death.

23. O Master ! If I work in expectations, give me the salary of thrashing.

24. You are a traveller in this train of time which stops only at the last station named Mahapralaya. Have the courage to jump out through the window of your soul.

25. Do not open the heart's love-letter, the bomb of passion may burst.

26. Why are you frightened of misery ? They are part and parcel of your tapasya. Is a saint in jungle frightened of an ant ? For, to protect the flower did God put thorns on its stem ? And to serve humanity at large do calamities occur ?

A Letter to Master

Most Revered Master !

I had a blesseds tay at the Ashram for three days along with two other Abhyasis. From the Ashram, we used to come to you after morning puja and tea. You used to discourse on relevant topics after blessing us with sittings. Time passed at your redeeming feet was an unforgetable experience and will ever remain enshrined in our hearts.

There I got a hint that something should be written about what I got out of the books written by Master. This is by way of preliminary. I have read 'Towards Infinity,' 'Reality at Dawn,' 'Efficacy of Raj Yoga,' 'Voice Real,' 'Commentary on Ten Commandments of Sahaj Marg.' The books are most revealing in nature. They propound many novel ideas and lay guidelines for changing the entire outlook of mankind on topics pertaining to reality. At last, the reality is presented to man in a lucid style and unassuming manner. Every sentence is a proof of the authenticity of ideas presented in the books. They shake the reader out of his old lethargy, ignorance, and his confusion which had been increased not to a small extent by general books on religion, spirituality and reality. They blast the age-old dogmas based on obstructive and unpractical thinking. The truth had been twisted by pedantic writers beyond all recognition; you have set it right once for all, leaving no ground for confusion. A silent but powerful revolution has been launched by these books.

After reading Voice Real Part-I, I was shaken to the core and remained lost in the ideas for quite some time. I concluded at last, 'here is a Being whose sole concern is the redemption of the world, nay, the entire Universe.' These books awaken the dormant craving of man for attaining the reality. They make us aware of our inner potential and help us in its realization to a great extent.

Had you written nothing else, except 'Commentary on the Ten Commandments of Sahaj Marg.' your debt to humanity would have been everlasting. This treatise bears witness to the heights the human soul can soar in the vast sky of limitless reality. The ideas set forth are extremely

subtle and one is wonder-struck by the feeling that the writer i. e. the Master, has seen with his own eyes the expansion and contraction of the microscopic molecules resulting in creation and destruction of the universe.

Master ! You make an understatement when you say that you have written out of your own experience. Nay, you have become the Glowing and Living Experience, and each one of us realize you according to our capacity. In the 'Commentary on Ten Commandments' you have showered upon us the lustrous jewels of divine revelation. It is for the first time that everything pertaining to meditation has been explained in easy-to-grasp scientific manner, from posture, proper time and attitude to the last detail. Your divine hands are extending out of these books; ever guarding, protecting and guiding us.

The principle of Invertendo is unique indeed. I do not think it was ever revealed before.

In the beginning I asked why the significance of these books has not dawned upon the whole world. But then, they surely have triggered off a silent revolution, requiring no drum-beats. Master ! your ways are silent and unabstrusive, Yet flashing and vibrating at the same time for those who have been blessed by you with inner sight and merit.

When we sat at your feet, you told us 'Forget thyself'; 'Forgetting is remembering;' 'Develop yielding attitude to Master;' 'Love is the inner craving of the soul for the Real;' 'Perpendicular is the shortest distance from the Base' and drenched us in the divine showers of your grace.

May we always feel your divine nearness and be ever drenched by the exhilarating showers of your divine Grace.

Yours for Ever
Shri Sheel Kumar Sharma,
Moradabad.

• *The real way is formed when you forget the way.*

— *Babuji*

Surrender in Sahaj Marg

(By Shri M. S. Rama Murthy, Bangalore)

Surrender.

Surrender what, why and how.

And has it not already been done when one enters the Mission?

Otherwise, how could one gain access to Master's grace and get practical introduction to the system?

These are questions often dogging the minds of satsangis, atleast some of them with whom I move.

Preposterous as it may sound, a faw of them went even beyond the goal set by Master in their questioning and wondered why sadhana should be undertaken when the wheel turns again and there is creation anew after the mahapralaya pause.

I am only an abhyasi and they are freer with me with their questions and scepticism.

It is quite possible the sceptics might have turned ardent devotees in the interveing period and these nagging doubts would have yielded place to faith unshakable.

But the Mission is growing by leaps and bounds and somewhere somebody is likely to harbour these funny ideas in the inner recesses of his mind. It is enough if this article clears the fog within to some extent.

First, about the creation and dissolution : Creation which is the "exaggeration of the Divine" is automatic. Dissolution is not. The personality has to come down again to push back the creation and wind up the show.

Regarding surrender linked with one's introduction to the system : I view it only as surrender of a tiny bit of self to accommodate Master of etiquette who does not make His entry unless invited. He does not work on the individual unless the latter recognises his role.

The real initiation takes place very much later, as Master has so beautifully portrayed in his autobiography.

Surrender what? A superfluous question but the answer is obvious. The heart.

Surrender why? Master does not accept slaves as his 'associates' (here the word is used in the highest connotation). Surrender makes a slave, a man. This manliness is again offered asa gift to the great Master to shape it in the manner he desires.

In other words, surrender makes us spiritual adolescents, adults and verily the ray of divinity.

Surrender how? Master himself has given a few hints on the subject –love and devotion to Master; service to the Mission etc. Open-mindedness and loving temperament bring unexpected rewards, I feel. If one lacks it, it could be obtained by earnest prayer.

Surrender is not possible so long as taste remains. Taste would not go unless the individual network is shattered. The network will not be enfeebled and eliminated till the thinking at the individual level is somehow elevated to the divine plane. 'Ishness' must go for the self to become one with Self.

The true test of surrender is unquestioned obedience to Master and utter lack of consciousness of the great event. Surrender is the 'open sesame' to higher regions. It is the green signal of the abhyasi to the great Master to make the former's heart the playground of Nature. It is the highest bargain where the debris-ridden heart is gifted to God in exchange for all that He could confer.

Surrender makes us servants without servility.

Weak as we are, even the strength to fulfil this simple act of will is lacking in us. Hence the key to surrender lies in earnest prayer and readiness to act when the heart throbs with love for the Supreme.

And what is love? In Master's own words it is "Opening ourselves to Reality."

The query must change from 'Have I surrendered?' to 'Has he accepted me?' His acceptance makes all the difference. Then and only then, the hows and whys of surrender will cease to trouble the individual mind and the real journey will begin.

How to Speak the Tacit Language of Realisation

(By Shri V. Venkateshwara Rao, Rajahmundry)

First of all let us make sure that within us is the Almighty spirit, the Divine Spark. The body rebels, the mind wavers, but be sure of the end. Nothing can ultimately withstand the power of the spirit.

Character is everything, and the power of character is the power of the will. We have to make the body subserviant to the purpose of the will. This is the fundamental secret of spiritual life. We have to gain feelings ef love and piety in others by the way we mould ourselves. The ninth Commandment of the Ten Commandments expounded by our singularly great Master speaks of this necessity.

Each man radiates the force of his character. One can never hide himself. When anybody speaks of the things of the soul, others may feel that he speaks that which is not in his heart. A spiritual trainee shall be able to communicate to others an aura of spirituality only when he himself is in and of it.

So much so, to speak the language of Realisation, character is the basement. If one is true to himself he can face all men and all circumstances.

So, a sincere spiritual trainee must busy himself with self–reform. Of course, Master's Transmissive Divine Grace and Supreme Yogic encrgy, as taught and being experienced by many many abhyasis of our Mission, which is the spiritual food, is always there for the craving, which tends to give spiritual succour for the reformation of the inner man and thus building of the perfect character, yet we have to keep guard over the nature. Watch every innate impulse. Neglecting such self–analysis of discipline, it may not be easily possible to get to the goal of life with ever breeding utopian thoughts.

Inspite of all that is said of the Master in bringing up an abhyasi along spiritual marg; it is imperative of the latter to be incessantly trying to spiritualise his instincts for which the easiest way is that of the "Baby and the Mother," as between the Abhyasi and the Master, as lucidly,

sequentially and endearingly suggested by one of our esteemed preceptors in his article in the souvenir published by the Tinsukhia (Assam) centre. It is indeed a master-minded and illustrious piece of advice.

In our Sahaj Marg Yoga system, the part of the abhyasi to be observed or practised is not frightening as in the traditional systems. Our beloved Babuji takes the whole burden for our spiritual uplift provided the abhyasi unflichingly plays his part of developing love and devotion in himself towards the Master. But we have got to practise to make it our instinct to be broad-minded, for what is to be achieved intellectually must be achieved emotiocally as well.

One of the forsmost aspects a spiritual trainee is expected to cultivatc is to be ever dissociating himself from the twin ghosts of Ahankar and Mamakar and raise himself upto sublime heights of nothingness. The easiest way to achieve this condition is to dedicate sincerely and unreservedly everything of thought, word and deed to our Holy Master and stand aloof uncommitted.

Regard the whole universe with equal love. Through loyalty in our individual friendship, we come to understand in each individual life which reflects potentially, the same beautiful divine affulgence you behold in him whom you call by the sacred name " brother ".

Thus, to speak the silent language of Realisation is in fact not restricted or circumscribed but expanded infinitely and works through and through in our mundane lives. Here let us recollect to ourselves Master's advice that at our leisure hours we must be contemplating over the all-pervasiveness of God in and out. This is a key-note for developing and merging into universality. May we prove ourselves to be deserving of the spiritual grace of our beloved Babuji.

OM TAT SAT.

☆

• *Men die to become Gods. Gods die to become Men.*

—Babuji

The Only Way to Reality is Love

(By Capt. K. K. Moorthy, Chittor)

Milan (Union) is only once, with only one, by only one means. So the question arises: with whom to unite and how to unite? Search for this by various thinkers, with a variety of ways from innumerable standpoints has created confusion from the very beginning. The beauty is that all these are confirmed and found correct. Only the degree of difference exists according to one's capacity to understand and efficiency to tap the source to get things out.

After bringing out several scriptures, volumes of books, and elaborate notes and commentaries, it is derived at conclusion that Milan (Union) is with God only. But the other questions –whether only once or many times – have ever remained as questions. Whatever the views, the approaches are only three. They are: (i) Gradually–stage by stage on a long and circular route; (ii) Direct–On a shortest route; (iii) All of a sudden by HIS grace. This trinity of approaches can further be sub–divided into many; but basically they remain three only in every in every religion, faith and system.

It is an accepted fact that man is made in the image of GOD. When the life force sprung out on the very first stir, there was a desire at the root. "I was hidden treasure and I desired to be known. So, I created creation, in the order that I might be known." By constant flow of cause and effect in creation, one fine morning the human child (Man) appeared on the screen. He cried HALT––no more multiplicity! But the force went on in the order without the knowledge of man. Then he shook his head, looked around and felt his existence. The individuality was noticed. But, he felt the need of unity and threw an open challenge against the multiplicity of creation. He said "ALL RIGHT. YOU GO ON FLOWING OUT EXTERNALLY, I WILL RETURN TO THE SOURCE BY RETIRING MYSELF INTO SELF." Since then this two way traffic "Divinity and Humantty" is existing parallel to each other, flowing in opposite directions. Then came the need for retiring into oneself.

How? Through silence only. Not only silencing the physical and mental tendencies but also silencing the entire world of senses. Then in deep down the ocean of silence one can have a glimpse from the centre of the self which is the centre of the universe as well. This centre is in the heart of man.

Ninetynine percent of the human beings fall under the first category, viz, approach by gradual process. The remaining one percent comes under the second catagory of direct short route, that too with the grace of an efficient guide. One in many may have HIS grace to unite with HIM direct. So, the common broad and bright road is the road meant for the 99% Whether they like or not they go on suffering the disease of cycle of birth and death (भवरोग). The people of this category follow many paths mostly the Bhakti Marga, and few among them take to Mukti Marga.

The people of the second catagory fix their goal and develop love with the Original Source, the home–land, the Master, the Creator himself. They love Him so much that the Beloved starts loving them. Through this love only, one can attain the goal. Unfortunately, it is not described properly any where, what love is. Though there are many explanations and illustrations, all run short and fall below the mark to explain LOVE. It is impossible to explain; it is inexplicable. It is very subtle and following this path is like walking on the sharp edge of the blade. Kabeer says, "The lane of love is so narrow and tight, that two cannot be contained therein. When I was there, He was not; and when He is, I am not." So, seldom do we find travellers on this trackless route, like birds of the air. When we start loving anybody, we feel ashmed to express it. To take my own example, though I have been in this Mission for the past few years, now only I could understand the taste when I fell in love with Master. The words can explain many things but fail to describe love. It is better LOVE remains unexplained. It is easy to be loved but difficult to love. In this context, a sufi says, 'Love can be evoked from the heart of man only by the appeal of Beauty.' Such being the case, the heart only can get the indication. Once the heart is touched, the whole land–scape of life is illuminated and integrated within the twinkling of an eye. EMERSON, the great philosopher said: " the touch creates us, then we begin to be: thereby we are beings of Reality and inheritors of eternity." So, whatever are our capabilities and capacities the question is,

" Can we love ? " No. We cannot. Here comes the necessity of a guide, particularly a guide of calibre who can induce HIS life-force (Yogic power) into our hearts by transmission and lift us to the level of loving. In fact, love is also a levelling force. It brings GOD down and lifts Man up and unites them together so that neither feels His entity separate. Actually, there are no two entities.

When love is intensified and reaches its climax, restlessness starts, dissatisfaction prevails and oneness dawns. Then only the heart receives the invitation and awakening of the soul takes place. It is love, which is most powerful, matchless and pure. When this power, which can be compared to the subtlest nuclear weapon, explodes in the chamber of the Heart, the sound echoes in the entire cave of the heart, producing vibrations and creating rhythm in life. Then the man turns into real human, starts living a natural life, singing in ecstatic condition, dancing to jump into the ocean of Bliss and starts swimming till " Mahapralaya " comes for His complete mergence with the ultimate.

It is very difficult to develop such love by self effort. We need God's grace, which is fortunately flowing today in abundance through our beloved Babuji Maharaj.

The Milan (union) is always behind the curtain and not on the stage. So, I define LOVE in my own way as " Lake of worries, ocean of tears, vally of Death and end of life."

So, dear brethren, this "LOVE" is the only way to Reality. Chosen are those who are in the Mission. Selected are those who are real abhyasis. Picked are those who love our Master and blessed are those who reach the goal and live in complete self-negation. May Master bless us all.

- *Everything which God has given us is good, but is not properly used.*
- *The real way is formed when you forget the way.*

—Babuji

My Master and My Mission

(By Sri K. V. Reddy, Malaysia)

So much has been written about Master and the Mission that it is very difficult to write anything more on this subject. Nevertheless, one always finds a need to express one's opinion on the most important aspect of our spiritual training. We seem to be devoting so much time and energy to debate and discuss the philosophy and various aspects of 'Sahaj Marg'. We indulge in intellectual exercise far too much because we want to understand and comprehend the ultimate through our intellect, logic, discussion and debate. However, it is practically impossible as the ultimate is beyond all these. What is more that this does not help us in our training. Master very rightly says "There is a vast difference between theory and practice. If I will be telling you the same subject all day and night it will not be beneficial to you at all except that your mental taste will develop and that too momentarily. Come with faith and confidence in the spiritual field and be prepared for the practice, throwing off the self-conceited ideas. I do not want you to dwell in an imagination that if you repeatedly read the scriptures you will become the Master of spirituality. By so doing you can become a philosopher or a learned man, but you cannot be a yogi without actual practice with love and devotion. It is very difficult to put a practical thing in verse, just as you cannot describe the taste of wheat although you have eaten it many a time."

The abhyasis who intellectualise 'Sahaj Marg' have very good intention to satisfy their own intellect as well as the needs of the so-called intellectuals. They sincerely believe that by explaining 'Sahaj Marg' at a very high intellectual level they attract the educated and the intellectual but this is not necessarily always correct. In the process of intellectualising one poses many questions and one of such questions is that why should there be one Master and One Mission? How can one tell that there is only one Master throughout the universe? As an abhyasi, I feel that it is futile to discuss such questions as the questioner always likes to have material proof. In any spiritual training, to that matter in any

form of training, it is always advisable to have only one teacher, guide or a master whether it be coaching of a football team, hockey team or a professor in the University; there is always one teacher at a time. Spirituality is no exception. If a seeker is genuine in his search for true spiritual development then the seeker should take all the time before choosing a qualified master. Having selected a master they should give a chance to see whether they have made the right choice or not. In Shri Ram Chandra Mission, every abhyasi comes for spiritual development and to attain the Ultimate within this life. As Master says 'one should come with faith and confidence', the constant questioning about the Master shows lack of confidence and faith in abhyasis themselves. When a question is asked, how can we tell that our Master is the only Master in the whole universe? How can we tell that there is no such person in other galaxies? These are only the questions from the arm-chair intellectuals who have too much leisure on their hands, therefore, they indulge in speculative thought and psuedo–intellectualism.

Master Himself has indicated that this is a very unique time in the history of mankind where a special Personality is in existence and such Personality is a very rare occurrence in the universe. Master, further indicates that there is only one such Personality at a time throughout the universe. Every abhyasi has to experience the validity of this statement as it is not possible to provide material evidence to prove such a statement at material or intellectual levels.

It is always stated that it is easy for Indians to accept one Master because the way the Indians are brought up is such that it makes it easier for the Indians to accept just one Master. This is not necessarily a correct understanding of the mentality of the Indians. In fact, it is far more difficult for Indians to accept one Master and one Goal. In the last thousand years or so, they have degenerated to an extent that they are unable to accept proper spiritual training. The methods of spiritual training are the same for Indians and others. The most important element in the training is the Master Himself. I cannot think of any other Master in the past or at present who takes the complete responsibilities of spiritual development of an aspirant. I cannot visualise any such Master for thousand of years to come. It is only our Master who takes such responsibility and all that He expects from the abhyasis is to have confidence in themselves and also trust the Master.

As a result of all my search throughout India for many years, I can state very clearly that unless the seeker after Reality accepts one Master there is no way for such a seeker to reach his Goal.

I have experienced in the last five years and also found out that as far as I am concerned, my Master is the only Master. I cannot even for a minute imagine that there is anyone else besides Him. When people ask a question whether our Master is the only Master in the universe, my answer without any hesitation is 'yes' but this is my experience and this is my faith. Each abhyasi has to find out for herself or himself and it is not fair to ask this question and then blame the Indians if they say 'yes'. Of course, we have been taught from our childhood that Guru is infact the Ultimate provided one finds a Guru of such a high calibre. Therefore, it is only logical for some Indian abhyasis having found their Master to say that their Master is the only Master in the universe. The abhyasis outside India may find it difficult to accept it, but on other hand it is very difficult to say to what extent they will achieve their objective and reach the Reality without the help of our Master.

Many abhyasis in India and in other countries attach themselves to some preceptors in India because They believe, they get lot of spiritual benefit from these persons. It is really sad to see this happen, because any spiritual benefit an abhyasi gets and any spiritual progress an abhyasi makes, it is only through Master's help. The transmission that is given by the prefects, the preceptors and the so-called senior preceptors comes from Master and Master alone, therefore, one can only feel sorry for those abhyasis who go to Shahjahanpur not as a final destination but to go on to various parts of India to see their preceptors to whom they are attached. One often tries to understand the reason for this. Brother J. R. K. Raizada, Secretary to the President, provided an answer to this question during his recent visit to Assam, "It is the materiality of the mind that we are lost in the creation of Master in the Mission, forgetting the Creator and allow the division of thought in two channels". A great responsibility is on the preceptors to explain to the abhyasis before they go to Shahjahanpur and prepare them properly so that they attach themselves only to Master and no one else.

When abhyasis come to see Master, He does not differentiate on the basis of race or colour. To Him, every human being is the same and He sees the reflection of Reality in all living beings. Infact to Master, whether

a person is an abhyasi or not makes no difference. Every genuine seeker and sincere aspirant will get the same benefit from Him regardless of their nationality or religion.

It is also very important to see that how many masters in India or outside India have elevated people to higher levels. Millions of people go to those so-called masters and pay an enormous amount of money and perhaps get material benefits; but as far as spiritual elevation is concerned, to my knowledge there is very little. Whereas in our Mission, Master stated once that He could create 10,000 preceptors in one minute. This statement was made at a time when only full permission was given. That means He could elevate 10,000 persons to cosmic region in one minute. Many abhyasis who have become prefects or preceptors are an example of Master's creation and His ability to transform a human being into a divinised being within the shortest possible time. Many abhyasis have been elevated to supercosmic region and a number of them have been elevated to central region. This can only happen in our Mission and our Master alone is capable of this, therefore, while one asks the question about Master they should look around in other missions and also in our own Mission and they will find a logical answer.

There are many abhyasis who differentiate between the Master and the Mission. They always state that they love Master but they do not like the Mission. They seem to forget that Master and the Mission are one and the same. They are willing to serve Master, they are willing to love Master but they are not willing to do anything for the Mission. This only shows their lack of interest in Master and Mission. They are really self-centered people. In fact, it is the duty of every abhyasi to convey Master's message to as many people as possible, so that a maximum number of people get the benefit from His physical presence in the world. This is in fact the Mission. Master does not expect the abhyasis to go into the world to propagate, but certainly Master would expect to see every abhyasi of the Mission to live according to His expectations. This is not asking too much. In fact, Master says that He would like to see a time when an abhyasi of Shri Ram Chandra Mission walks on the road, people should say "Here goes an abhyasi of Shri Ram Chandra Mission." This would happen only if our whole life is completely divinised and we live according to the expectations of the Divine. There is no need for us to explain 'Sahaj Marg.' In fact, it is very difficult to explain 'Sahaj Marg.'

The best way to convey Master's message is to live and practise 'Sahaj Marg.' Master also says that He would like to see every abhyasi to feel that it is his Mission. When Master talks of the Mission I am sure He does not mean the Ashram on Hardoi Road. He dose not mean just the buildings that are being built in India and else where. He means the entire system that is the Master, the Mission and the Method. One cannot separate the three. They are intergrated into one whole and every genuine abhyasi will ultimately accept the Master, the Mission and the Method as one and the same.

There is also a confusion when one talks about moulding one's life in accordance with 'Sahaj Marg' way of life as there are many contradictions in the world and there is a great deal of violence, aggression and corruption in the world. Naturally, an abhyasi living in the world finds it very difficult to cope with the problems of living in such surroundings. But one has to live in this world; therefore, one has to cope with such situations. Master Himself is a unique example to follow. Those abhyasis visiting Him in Shahjahanpur notice that Master is surrounded by so many problems both at home and outside. He copes with those problems; He deals with them and overcomes them. In the same way, we should be able to cope with such problems. One should not try to escape from the realities of life. Master expects every abhyasi to live a balanced life, a balance between the material and the spiritual. Therefore, a young abhyasi should have all the aspirations for a success in material world and at the same time should have the highest aspiration in the spiritual world. An aspiration to be successful in profession and to do well in one's material life in order to obtain material comforts does not contradict one's spiritual aspiration in 'Sahaj Marg.' This is the unique characteristic of this system and this is the unique contribution of our Master. Of course, one finds t very difficult to reconcile between the spiritual and the material but if ve develop the trust in Master and continue our own efforts to cope with ıch situation I am sure His help is always there to guide us.

Our Mission

(By Prof. Lakshmi Shankar)

Sri Ram Chandra Mission was established in the year 1945 in memory of Sadguru Sri Ram Chandraji Maharaj of Fatehgarh by his spiritual representative Sri Ram Chandraji Maharaj of Shahjahanpur. On March 31, the same year, the Mission was registered under the Registration Society Act. Today, the Mission has more than 100 training Centres in India. It has also its training centres in France, Germany, Italy, Holland, Denmark, Great Britain, Egypt, U. S. A., Canada, Malaysia, etc. etc.

The method as adopted by the Mission for leading to the real Goal of human life is, really speaking, nothing entirely new. For, some 2000 years before Raja Dasharath of Ayodhya, the method was well known and was in vogue as a general Yogic system of practice. Thereafter, it was totally forgotten and lost. During the late 19th and early 20th century A. D., it, however, fell to the lot of a great saint of India to rediscover and perfect that ancient system. He was none else but Shri Ram Chandraji Maharaj of Fatehgarh. His very dear and devoted disciple and spiritual representative Shri Ram Chandraji Maharaj of Shahjahanpur further refined and developed it. This refined system is called "Sahaj Marg"– the Natural way of God–Realisation. The Sahaj Marg philosophy and its very practical method of attaining the real Goal of life has been rightly successful in making it a New Darshana or the Seventh Darshana.

Our Sahaj Marg is a simple system of Spiritual practice. Our Master Shri Ram Chandraji Maharaj of Shahjahanpur, the founder president of the Mission, says that God is simple, and, therefore, the method of attaining Him also must necessarily be simple. That is why there are absolutely no rituals and cumbersome practices prescribed in it. Not only that: Our Master, too, is simplicity incarnate. His utter simplicity is very deceptive and becomes a veil, as it were, between Him and us. He does not say that He is a Guru, nor poses as one. He does not preach sermons. He is undoubtedly a "Silencer". He silently, gracefully and in a most subtle way transforms the practitioners (Abhyasis) to perfection without much effort on their part.

The Sahaj Marg system very well suits the modern conditions of people leading particularly a family (Grihastha) life. It emphatically asserts that family life is the most suitable training ground for the attainment of the Goal of life. For, it is in family life that we learn to accommodate, adjust and think of the members of the family before we think of ourselves. It is in Grihastha life, therefore, that one learns true love, true renunciation and true charity.

Sahaj Marg, as I said, is a very simple system. It has only three elements in practice. They are: Prayer, Meditation and Cleaning.

Our Prayer is unlike other prayers. It is very simple but very efficacious. It is just a statement of facts. It is not even a secret Mantra. It is like this :—

"O Master !
Thou art the real Goal of Human life.
We are yet but slaves of wishes
putting bar to our advancement,
Thou art the only God and power
To bring us up to that stage."

The moment this prayer is uttered mentally and with a heart full of love and devotion, a connection with the Great Master is created. And then, the Transmission, automatically commences. It can well be compared to an electric switch, which when on, permits the electricity to flow.

What is Transmission ? It is, in fact, the utilisation of the Divine power for the transformation of man. The soul without Transmission or Pranahuti is, really speaking, in a sleeping state. Transmission or Pranahuti awakens the soul. It is common knowledge that body needs physical food for its sustenance and growth. Similarly, the soul being essentially spiritual in nature, needs spiritual food. Pranahuti or Transmission provides that spiritual food. It is, in fact, the Grace of God Himself. And it is by this grace that God can be experienced or realised. Truly speaking, it is Divine love and nothing else but love, which, when infused, transforms man to perfection.

So far as Meditation is concerned, in it, we try to receive God's Grace. One must try to become a deserving vessel for receiving it. And this is what is done in our practice of Meditation.

By the Cleaning process another special feature of Sahaj Marg the aspirant's mind and heart are cleaned of the past impressions or the samskaras. Cleaning being very useful and important has, therefore, to be done by the aspirants daily.

Sahaj Marg is open to all and sundry. It imposes no restrictions nor does it prescribe any specific conditions or qualification for entry. All that is required is one's willingness. That is, one who has a quest or craving for the realisation of the Ultimate is welcome. So, whatsoever may be one's past deeds, one's willingness alone is all that is needed.

Humanity today is really lucky in having such a simple system of spiritual training and a Great Master readily available for God-Realisation. Why not avail this most appropriate time for the said realisation? For, the sole aim of the Mission and of the Master is to spiritualize and divinise all human beings irrespective of caste, creed, colour, sex, education, or status in society. Let us, therefore, approach Him with the feeling of love, faith and devotion. And He, then, readily takes all responsibility for our spiritual progress resulting ultimately into our perfection or the attainment of our real Goal of life.

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§ Saint is not to enjoy, but is to be enjoyed by others.
Saint always aims at making others happy and takes on him all misery.

§ We should not say we are slaves to God; it is blasphemy to say that God produces slaves.

§ When people are sitting quiet and thinking spiritual thoughts, radiation takes place and is absorbed by others.

§ When you do charity think that "I will die tomorrow". When you build a house think that "I will have to live there permanently".

—Babuji

Preceptors in Sahaj Marg

(By Shri C. S. Sanwal, Bareilly)

In old days, Munis used to practise spiritual methods for their own transformation on one hand, and on the other, guided the aspirants on the path on the basis of their experience. They had their own spiritual level beyond which they aimed to advance. Rishis also did likewise. who were catagorised into Maharshi, Rajarshi, Brahmarshi etc. depending upon the extent of their transformation. They were not perfect or realised souls. Durvasa and Vishwamitra are such examples.

Are not the preceptors exactly a like ? May be, the difference is there that the preceptors do not have a particular colour or shape of attire or any other such outer from of living to separate them out from a common householder. They live just like other persons in the society with all their human weaknesses and short-comings alongwith the spiritual elevation, with which the Master has graced them. But the most important factor dose remain, which is a boon for all the Abhyasis, that the preceptors have the capacity of 'Transmission' on behalf of the Master, serving as an easily available media. The transmission has been defined by the Master as, "The utilisation of Divine power for the transformation of man-." transformation to his original state, which is the condition of Bhuma. In all probability, many of the Rishis and Munis were lacking in this capacity and in any ease they did not have the capability of transmitting to any number of people together, by will, so that the divine power would be automatically transmitted according to the need and the capacity of each individual. This is the power which transformed the stone-like lady Ahilya, attachment-stricken Arjuna, dacoit Anguli-mala, raw and blunt Narendra (Vivekananda) and so on.

Often we, particularly the new-comers, or those who have not yet joined Sahaj Marg, commit the mistake of expecting a perfectly divine behaviour from a p eceptor. Let us remember always that he is a preceptor, not the Master. It is only for our benefit, for the sake of our convenience that he is a preceptor, so that we can have transmission sittings from him-group or individual-both being important for us. And the transmission is always from the Master, though apparently coming from the preceptor. We also get guidance in our Abhyas from him. He is

also an organisational link between us and the Mission Headquarters. The duties and requirements of the abhyasis and the preceptors have been beautifully described in the 'Garden of Hearts.' Every preceptor whom the Master has kindly given us, possesses several qualities which we have to develop. Their time and residence are generally used for Satsang. At their cost in these hard days, out of their precious time in such a busy world, they are travelling in the crowded towns and to out-station places also, often at odd hours, so that some of us can derive the Master's grace. Abhyasis get preference over even their own needs or those of their family members. There are preceptors who offer us snacks and food in addition to puja and remain working for us without our knowing. It is our duty to ensure that we don't disturb their routine and busy hours of work, we don't hinder their programme of daily life, we don't over-burden or tax them physically or financially. They are our elder brothers, deputed by our father, the Master, to look after us and so we must offer our humble help to them when it is needed e. g. when some one in their family is sick or when they have other problems. That is how, we will express our love and please our Master, who loves not only the preceptors and the abhyasis but every living being on this earth.

It becomes difficult for us to value an easily available precious thing. The most important element, air, for keeping us alive is so abundant that we hardly worship the god for this benevolence. The most essential thing to fulfil the goal of our life, probably the only thing which can do so, is the transmission. This is so easily available to us today from the Master or through preceptors without any cost, without any preparations, without any qualifications except for our willingness to have it for our transformation. Master has the unique capability of creating any number of preceptors in any short time. And for that we are grateful to our Almighthy Master. We love Him, we adore Him we worship Him, we pray Him. He is the very embodiment of transmission. For us there is little difference between Him and His transmission. The transmission continues going to all of us in the world automatically from Him, all the time. May He live for ever, the greatest of preceptors, the world ever saw.

DELHI TO SHAHJAHANPUR

(By R. P. Bhai, Delhi.)

We, human beings, love our life and are scared of death. Why do we have such feeling? It is because we are involved deeply into materialistic world. We only have one aim i.e. to acquire wealth and position in life. To achieve this, we violate the rule of nature and run after the false image of worldly things. No doubt, we need worldly things to live. But there is no end to our demands. It is because of this that the world today is falling into a well dug by its people. I am by no means, an exception to this.

It was a few years ago that I saw a spark of hope to control these worldly involvements loaded with ego, lust, jealousy and selfishness. What now strive for is the peace which is hidden in negation and that negation I observed in Master. He is one of us but above us. He is with us but still we have no eyes to feel His presence. He knows us all in and out whereas we have yet to know Him. He kuows us because He has devotion and affection for all of us in abundance and this devotion is selfless, whereas we pretend to have it with selfish motives. To see Him, we have to be simple in approach and follow the simple path i.e. Sahaj Marg.

We have to know the real meaning of life which can be understood by involvement of soul, deep into this ocean of life. Unless we eat a thing, we cannot say about its taste. Therefore we must devotedly involve ourselves in Master to know the taste of fruits of life which He has in store for us. I have been throughout a follower of Vaishnu Devi and visiting Her shrine but the maiden visit to Shahjahanpur has given me unforgetable experiences which I would like to narrate to prove to innocent people that Master knows each one of us and Master is always in us and with us. What we need is constant remembrance and regular pooja.

I was on leave upto 31st Jan 1982 and was in two minds to attend Basant function at the feet of Master in Shahjahanpur. I have been trying to visit Shahjahanpur ever since I joined the Mission in 1978. But everytime Master came to Delhi, I used to receive his physical presence and blessings. I was not sure this year, but I got extension of leave and moved to station to catch the train. There was lot of rush and a person who was to come to arrange seat for me did not arrive at the station. I was desperate in my effort to get seat but there seemed no chance. I then prayed to Master in my heart. At that moment I looked towards left and saw a person with Mission badge in a compartment. I requested him and got a seat to proceed to the sacred Home of our Master and in fact a second home for me. I was really thrilled to get a seat because it proved to me that Babuji is really watching all of us so closely.

During the journey, I was overjoyed to see and observe the spirit of the abhyasis and love for each other. I could only see and smell the fragrance of piousness and purity of Babuji's grace flowing in the compartment. Everyone was simply an abhyasi irrespective of caste, creed and status. The most imperssive thing was the administrative qualities displayed by the organisers. Though I was going for the first time to Shahjahanpur, yet I was not having the feeling of a stranger. In fact, everything appeared to me familiar and I felt as if I have been staying here since ages.

On reaching the Ashram at Shahjahanpur, I experienced and relished the sweetness and piousness flowing in the atmosphere. This atmosphere was that of a well-knit family where everyone is meant for everyone. Love for love and one for one was noticed. You may not know each other but the smile at each other gave the impression that we belong to one and the same house and we are striving for our lost home.

On 29th Jan 1982, I noticed that people were out for bath at 4 a. m. and everyone was rushing towards meditation Hall where Babuji Maharaj was to give puja to the abhyasis. All this indicated the devotion, curiosity and involvement of abhyasis in move towards the goal. I am sure if we all do puja at our own places with this involvement, Babuji Maharaj will be pleased to see our progress. The speeches were educative and we all gained a lot out of each word.

During my stay I experienced so many things but the most important one was that Babuji really knows each one of us and all those who have

been in the Mission might have also experienced. I can only say that Babuji knows our state and whatever we desire and think, Master knows about it. I have since then left everything to Master and now realise that my weaknesses are disappearing speedily. I am convinced in my mind that Master is the only real goal of life and we are yet but slaves of wishes which put bar to our advancement and I am seeing Master as the only God and power who is leading us all towards the goal.

We can loot maximum from the treasury of Revered Master by devotion, one-pointedness, dedication, repentence and purification. Master is always with us and what we need is the inner eye and sincere search for Him in our Hearts. We have to remove the dark clouds of sins and clean the dirt to give place to Master in our hearts who will then guide us towards our spiritual goal. Let us not worry about materialistic needs. These will come to us when we do our duty with honesty.

In conclusion, I can say that the title of the article in English "DELHI to SHAHJAHANPUR" sounds in my heart in Hindi as "DIL HI TO SHAHJAHANPUR". He is in our heart and freely available to those who like to taste the grace. And his grace is our force which will push us forward towards the goal.

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§ Upto the age of four years, we should be very careful of what we say to children.

§ If you want to eat less leave the salt and species, then the taste will not develop.

§ Devotion and remembrance are the two most important things to practice to reach the Ultimate.

§ Co-operation and surrender are twin sisters.

§ People generally take up surrender directly. They go with the idea of "I'm surrendering"–their sense of "I" doubles up and not surrender.

—Babuji

THIRST

(By R. Krishnaswamy, New Delhi.)

Behold Beloved Master
Present Everywhere

Here and Beyond
From End to Endlessness.

The Heart's eye can see
Yet behold not His Reality.

Earthly Beings
Thirst to behold Him.

Thirst of unborn Souls
Lies hidden in the Womb of Time.

Mute plants, animals and
Inanimate too have this unquenchable Thirst.

Present owes to Future
To fulfil this Thirst.

Ours is Prayer for His
Everlasting Presence.

His is to grant
As Nature's Lord.

Unto Thy grace beseech we, Oh Master!

- *Men die to become Gods. Gods die to become Men.*
- *Soul is the spark of Reality.*
- *The real way is formed when you forget the way.* —*Babuji*

SADHANA SPECIAL

A trainee has to travel in a special train of Sadhana on the lines laid down by Master to reach the Destination. His Grace is the firm foundation ensuring speed. Joining the system with transmission and meditation with devotion are the two lines. Tranquility, moderation, constant remembrance and self-surrender are the intermediate stations. The lesser the luggage of effort the more the comfort that one derives in his journey. A dining saloon is attached to cater Viveka, Vairagya, Shradha and Samadhan. Booking offices for the reservation of seats are always open at the training centres. *P.T.J. Rao.*

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THE PATH OF MEDITATION

I live at the foot of the hill, on which is Lord Balaji. In winter the hill is at times completely covered by thick fog. I am worried about the fog as my path to get up the hill is not visible and clear. I can see only ten feet before me. I made up my mind to get up the hill at any cost. I got up the first ten steps. The next ten steps were visible, though not yonder. I succeeded in getting up the hill ten steps by ten steps, without the intervention of fog, which existed still. So also one could get on with his meditation and transcend step, inspite of the intervening thoughts. Master said, "When he has set his foot on the lowest rung of the ladder, the next one shall easily be traced out." *P.T.J. Rao.*

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Moksha is commonly presumed to be the final point of most religious pursuits. But Moksha may be represented in two ways as Salvation and as Liberation. Salvation refers to a state of temporary pause in the normal routine of birth and death. This temporary suspension of the normal routine may in different cases extend to different lengths of time, according to one's attainment. During that period the soul enjoys freedom from rebirth. But after the expiry of the period, it returns again into the world to assume a material form. But in the case of liberation, when once it has been achieved, there remains no possibility of the soul's return to the material form. Liberation is literally the end of the routine of births and rebirths. *—Babuji*

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ESSENCE OF REVEALATION

One of the disciples of Grand Master Mahatma Shri Lalaji Maharaj, Mr. Sripat Sahai of Allahabad, wanted to verify him by some tests. In one test on the spot he was satisfied, yet he wanted some such things which might be put to all the preceptors of the Grand Master.

Shri Babuji Maharaj wrote to him four items for tests which only Grand Master could have done. Anyone who could satisfy all four tests should be taken as the representative. They were the following :—

(1) The worst Abhyasi with the Preceptor be prepared in a minute so that he may do the training of his master.

(2) All the approaches be given, which are possible for man, in a minute without death occuring.

(3) To bring the whole world under trance in a minute.

(4) Any place may be charged in a minute so that whoever meditates there may come in the spiritual state.

None accepted the challenge. they knew the command of powers which my Master was having. Their stunted growth became a block for them to see things crystal clear.

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Performance of customs and adherence to rituals is no religion at all. Open-mindedness, good temperament, sympathy, courtesy, one-pointedness of thought, to know one-self, and love and equality with human beings constitute religion. Truly speaking, religion should not possess anyone, but he should be possessed by it, because no man's religion survives his morals. In fact doing God's will is religion.

—From 'Truth Eternal.' Page No. 20

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We proceed from quality to substance and thence to its Ultimate. For the practice of remembrance therefore, we take up the quality and rest our thought upon it, meaning thereby to proceed upto the possessor of the quality and then further beyond, to its Ultimate. This is the natural course and highly effective too. *—Babuji*

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I am a free thinker, brother! when any one talks of the Shastras to me, my intellect refuses to co-operate. *—Babuji*

'O' HEART

(By R. P. Bhai, Delhi.)

How innocent you were when I was born,
Like a flower you were everyone's charm;
Today I search you within myself with pain,
But all efforts to trace you, go in vain.

You grew gradully with advent of every dawn,
Allowed the impressions of evil to settle down;
You lost your identity and original form,
Forgetting that you were flower when born.

Greed, ego, lust streamed into your veins,
Jealousy, revenge, ambitions turned pleasure into pains;
Truth was thrown out for falsehood to stay,
Make efforts to find your originality before I am grey.

Open your inner eye to remove darkness around,
Master's grace helps you listen to His word;
Sweep ego, greed and falsehood to give me pure mirth,
Enable me, performing my duty, to enjoy real bliss on this earth.

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§ Dicipline corrects the baseness of worldly passion, fortifies the heart with Virtuous principles, enlightens the mind with usefull Knowledge and furnishes enjoyment from within, itself.

Master "Truth Eternal"

§ There are numerous worshippers of God, but few seek Him !

—Babuji.

My Babuji's Love Is Unparalleled

(By Manju Agarwal, Ahmedabad.)

Looking back into my early life when I was young girl of about 10 years of age, I was an imperfect person, a short-tempered and a bit sensitive girl and for me speaking lies also was not considered too bad. I thought enjoyment of life was in movies, in eating and chit-chatting and other perishable things. Idol-worship as such, I did not believe in. But at the times of examination I did go to the temple to bribe God for me with good marks in the result. At times, even peeping into neighbouring students' answer papers in examination was not considered wrong by me. Then came my god days when I was about 13 years old. My parents were Abhyasis of Sahaj Marg system. By now, I got some sense of direction and also started believing in Babuji Maharaj. My faith in Him kept increasing to such an extent that in times of adversities I would remember Him and His thought would give me a soothing feeling. His love took away my fear for Sadhus. Then the transformation in me started. It was as if, some one sitting within me was moulding me without my knowledge. Without speaking, He spoke so much and corrected my smallest mistake also. His lips did not move but his eyes said everything and did the work according to the need of time. Sitting in Shahjahanpur my Babuji was moulding me here in Ahmedabad without physically holding my hand. He took me to the right path. He is guiding me through the material life to our real homeland. All this happened and till then I had not seen Master physically. Now I could almost see my bright future by following the path. It is difficult for people to understand how great my Master is. But I have felt and enjoyed His greatness. My heart knows what it has got. It has got nothing which eyes could see. But it has got everything, the real bliss of life.

At the age of 15 years and 6 months I also became an Abhyasi. My Babuji is now with me and I have everything of life. I could now add my name in the list of the luckiest and happiest ones being looked after

by God, on this earth. Since I have come under my Babuji's guidance, before answering my examination papers, I pray to Babuji saying, "O, Babuji! I must get what I deserve and please see that I am not tempted to indulge in copying." etc. And I have never never been tempted as in my pre-Sahaj Marg days, to peep into the answer-books of others.

In fact, even if I could see I would close my eyes and remember Babuji. This type of transformation is there in every phase of my life and it has helped me a lot in removing my false liking for impermanent things.

My Babuji has filled me with self-confidence. He is moulding me into a perfect being. My tolerance-power has increased and I have learnt how to respect and love my fellow beings and to be duty-conscious. May He foment in me and in all my brothers and sisters in Sahaj Marg family, the craving for transforming ourselves more and more like Him.

THE MASTER AND HIS TRANSMISSION

The Master and his Transmmission are everything in Sahaj Marg. An aspirant is nothing. For practically no spiritual work, he gets the maximum bonus which is the goal itself. It is not he who goes to master. It is the Master who comes to him. Even the interest in the sadhana is created by the Master and all the subsequent spirituai conditions are bestowed on an aspirant just as a part of His Extravagant love and grace.

The Master is no doubt a great lover but He is also a Master of atiquette. His love is waiting for each and everyone provided one is hungry for it. He is not one who will gate crash into our hearts, though in exceptional cases He is said to have done even that. The minimum cooperation that He expects from every true aspirant is not to keep the doors of one's heart closed. We must ailow transmission to work if we are keen to transform ourselves form the human to the Divine.

S. G. Sheorey, Hydrabad.

Interdependence of God And Man

(By S. A. Sarnad, Gulbarga)

Revered Master, during his conversation on a certain occasion said that God and man are interdependent. This statement certainly seems strange at the outset. One can understand the interdependence of human beings in society; of different regions in the country and of nations in matters of trade and commerce etc.; but interdependence of God and man is quite unknown to us. On deep reflection, however, one comes to the conclusion that it is a fact beyond doubt. Lalaji too, in 'Truth Eternal' has stated that the existence of God is dependent on the existence of man. Who could have believed, understood and accepted the supremacy of God, if there was no man in this world ? The existence of man is absolutely necessary to understand the existence of God.

In the Hindu mythology, it is stated that the Brahman created the sentient and insentient beings, the Devas, the Gandharvas and all other creatures before man was created. He was not satisfied with his creation as he found something lacking in it. At last he created man. Seeing man's intelligence and high aspirations, the Brahman became supremely joyous. " Here is the creature ", he thought, " who could aspire to reach God." The moral of this story goes to prove that God has not created man in vain. He has a specific purpose and it is that He wants His supremacy to be understood clearly and efforts made to reach upto Him. His moral and spiritual Plans cannot be fulfilled without man whose material and intellectual aspirations, on the other hand, cannot find fulfillment without the grace and help of God.

Another reference regarding the interdependence of gods and man is found in the Bhagavadgita (Ch. III, 10-12) where it is mentioned that men should please the gods by performing sacrifices and the gods, in turn should protect men by conferring material prosperity on the latter. Our Master has further made this point clear in his " Efficacy of Rajayoga "

that it is those personalities who are swimming near the Centre give power to the gods by their own thought force.

God is described as independent and Omnipotent. It is said that even a blade of grass cannot move without His will and it is correct also. But, at the same time, the scriptures unanimously declare that God is utterly dependent on His devotees. We find instances of several saints whose orders He has carried out. In the Mahabharata, Sri Krishna drove the chariot of Arjuna. On one occasion, he is reported to have said that the Pandavas constituted his life itself. It means that the Pandavas were so important in Lord Krishna's existence that if they were not there, the Lord would have lost his entity.

Since God has no mind, His work is accomplished through a human agency–may be an Avatar or Special Personality. The Avatar and the Special Personality possess many powers at their command. Whenever transformation is contemplated by Nature, it is achieved through them. They, in turn, assign a part of their work whom–soever they think fit. Not only their chosen coterie of men but also different functionaries of Nature receive order from them regarding their work.

That a master's calibre should be judged by the excellence of his disciples is another type of interdependence in spirituality. Nay, the etiquette in the spiritual field is that a master should always think of devising ways and means for the elevation of his disciple who in turn should try to become worthy of his master's love by submitting himself to master's care and by developing surrender. The instance of our Lalaji and Babuji Maharaj serves as a shining example in this regard. Our Master, Babuji Maharaj, very often says that he cannot live without Lalaji even for a moment and that Lalaji cannot express himself without the medium of our Master. The existence of both is interlocked and interdependent even to this day. It is rather misnomer to call this state as interdependence. It is unique one-ness and total mergence of one's personality in the other.

How does this mutual dependence develop to such an extent ? It is really interesting and nevertheless a mystery. The sadhaka in the beginning starts with a simple belief in the existence of God. The Master helps him

to transform this belief gradually into faith. Innumerable stages have to be crossed in order to develop faith. When this process is complete, the sadhana assumes the form of self-surrender. There is however no limit to self-surrender. When the sadhaka dives deeper and deeper into the subtler experiences there comes a stage when he begins to respect himself. Our Master has described this condition beautifully in his book 'Towards Infinity'. The sadhaka at this stage begins to sense the air of mastery in him and starts respecting his own self. This should not be mistaken for egoism or arrogance. It is a natural condition which develops from within and does not depend on external circumstances. Here, he begins to have the glimpses of Bhuma. When he attains the actual condition of Bhuma and acquires mergence in it, he arrives at the final condition, which is changeless. Here, he comes to possess enormous spiritual power which he utilises for spiritual work as per Master's command. Here only, it is said that "even God cannot move without the will of the devotee", who for all practical purposes feels himself to be a mundane man. From now on starts the stage of interdependence. Since the other end of his mind always remains connected with Master, he can create vibrations of his liking in the mind of the Master also. Analysing this process, our Master writes in his "Commentary on Ten Commandments of Sahaj Marg" thus: "Everyone is familiar with the principle of telegraphy. When one end is connected to electricity, the message is immediately carried over to the other end. Similar is the case with the devotee, who makes himself known to the Master by the current of his own power. Now, by the effect of devotion, that which is with the Master begins to flow towards the self through the medium of the connecting link set up between the two. Gradually everything of the Master begins to flow into the serf. In the beginning the devotee (servant) had only conveyed his own cognizance to the Master but subsequently by the effect of devotion, the Master began to adopt nearness to him, which went on developing till the thought of actual communion began to pervade within him. Divine revelations and Nature's commands then begin to descend upon him and the first phase of initiation thus comes into effect. Now further on....It is a mystery; the tongue is tied up...."

In this way, the devotee becomes an instrument of the Great Master in fulfilling the requirements of Nature. How thrilling it is for to play such a significant role in one's life ! But it is not at all easy as it

appears to be. There are many pitfalls at each and every step and one does not get an expert guide to lead him on the path, there is every danger of his developing false assumption of having become God's instrument, which would be far from reality. Many a sadhaka has fallen a piteous prey to this dangerous hallucination. They have not only ruined themselves but ruined others also by posing and proclaiming themselves as God's men. Therefore, a sadhaka of serious spiritual pursuit must be very careful in selecting and accepting the guide. He should test the guide with all possible means and then submit to his guidance. Or else, it would be like a blind man following another blind man, with the result that both of them fall deep down into the abyss of ignorance without any hope of redemption. So, " It is better to remain without a Guru all the life " as our Master says, " than to submit to the guidance of an unworthy Guru."

May our beloved Master purify and illumine our hearts and use us as his instruments in his great work of Divine transformation !

QUESTION : Why do people at higher stages develop shortcomings ?

MASTER : 1. Lack of co-operation on the part of the abhyasi.

2. Along with progress, the idea of his own greatness is in his mind.

3. Along with progress, the idea of Self-importance is there instead of surrender and submission.

I generally address the members of the Mission as brethren, but I think that may not be quite to the point. I should have rather used for them the word ' My heart ' or ' My Soul ' instead. But why I do not take enough care to use them, is not quite understandable to me. If I say that it is so because they do not love me to that extent it shall then be a fallacy, because evidently I see them loving me deeply. What may then be the flaw therein ? I believe their voices do not reach me to touch my heart. Now think over it yourself and draw your own conclusion.

— *Babuji*

How to Commemorate the Master's Birth Day

(By : Maheshwari Dayal Singh Srivastava,) Gorakhpur.

With respectful grandeur celebrate it every year
On 30th of April as it is His birth day.
In advanced affection remember Him every month
As 30th of the month is date of His birth day
In still higher 'Sadhana' remember Him every week
As solar's day Sunday is our LORD's birth day
In deeper devotion please worship Him every morn
As Seven twenty six is the time of HIS Birth day
In total surrender please get one stop–watch
Stop it at birth time and meditate whole day
As a worthy disciple of the Master of calibre
Imbibe His attributes whole night whole day
And the best of His attributes, out of whole lot
Is to forget the self and dive in Bliss-Bay.

Question : How can accident be explained in view of the Omniscience of the designer of the universe?

The Master : First of all clear in your own mind, if you believe in God's omniscience, then what you call accident was planned by Him. And if you don't believe in God, then again every event has some cause.—Babuji

TO YOU

(By : Maheshwari Dayal Singh Srivastava, Gorakhpur.)

True; my mind does not rest in you
But sub–conscious mind does buzz round you.
The former is occupied in worldly pursuit
Of bread and clothes and a simple living suite
The latter does think and meditates on you
Recollecting all the while pendulates about you
In your Holy Presence it prostrates before you
While puffing at the hookah it gazes at you
With a towel it is busy flying flies from you
When facing eye to eye shyly shrinketh within you.
Your highly valued sermons, it raptly listens to you
In amusing conversations, it enjoys smiling–you
Slipping slippers to your feet having blessings
unheard of you.
Placing stick in your hand faltering treading
gentle–you.
Let long last this hovering of my inner soul in you.
Let Lala Ji's benedictions give healthy centenaries
to you.

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§ An Abhyasi of a high calibre who was in a sufficiently advanced condition of spiritual development, however, complained that he remained feeling much perturbed due to thoughts arising in his mind.

The master jokingly enquired, "You told me, years ago, that you are mine whole and sole !"

"That I always remain." The sincere Abhyasi put in.

"Then, do the thoughts still remain yours, and hence, a source of worry to you ? "And Master smiled, with a piercing gaze at him. The dazed Abhyasi plunged into thoughts without a reply. The Master explained further, "Very often progress is confused with pleasure. But even so, the capacity to find a good thing to be pleasant also is itself a matter of gradual development."

My Contact With Divine Master & Some Important Clarifications Made By Him To Me

(By Shri K. Subramanian, Preceptor, Trichy Centre.)

I never forget the year 1957 in my life because I came in touch with holy feet of our kind and beloved Divine Master Shri Ram Chandraji of Shahjahanpur, U. P. I got into the fold of our Master not on account of my own efforts, but it was only the kind Grace and Divine Power of our Divine Master that had drawn me to His bosom.

Even before personally coming into contact with Master, I had joined the Mission with the help of a preceptor, who was a family friend of mine, at Trichy. Accidentally, one day i. e. on the first week of Fabruary 1957, the Preceptor came to me and told about our Master and explained the system of Sahaj Marg. He also mentioned about the special feature of the system i. e. Pranahuti or Transmission of yogic power for the formation or re-formation of man.

On hearing about our Beloved Babuji, I immediately agreed to have the first sitting and follow the path of Sahaj Marg. I sat in front of the Preceptor and closed the eyes and repeated the prayer mentally once and meditated on the Divine Light in the heart as told by the Preceptor. Even in the first sitting, I was able to feel some vibrations throughout my body step by step. A keen taste went on developing in me to sit for meditation for several times in a day. Sometimes, I used to sit for lengthy hours at night. I had a strong desire of getting sittings often from the Preceptor. Some kind of calmness settled within me and around me. Harmony seemed to develop between myself and friends and relations. I practised meditation regularly in my house and attended the weekly Satsangh without fail. I did not have regular sleep during many nights for a period of six months due to constant remembrance of our Master and keen interest in our Mission. In this manner, much interest was naturally created in me, without the inducement of anybody, because of the practice of meditation. I really felt that some kind of Divine force was working in me and guiding me at every moment of my life. Many critical periods came in my life. Even then, I did not break my meditational practices. But I was able to meet my Master only after eleven months since I took up the practice of Sahaj Marg. During the interval

of these eleven months, some doubts came to my mind because some learned pundits and some friends closely known to me and who are orthodox, frightened me giving wrong interpretations of Sahaj Marg. Naturally at that time, I was a little bit influenced by those ideas since I was traditionally brought up from my childhood. Some old abhyasis and preceptor also were not able to give me convincing replies to my doubts. Even amidst some confused ideas, I practised meditation without break. Becaues of this regular practice with love and devotion towards the Master, the craving for realisation did not diminish. I became restless to attain Him. Hence, I used to write to Master directly about the hurdles and doubts that came to my mind during the spiritual sadhana. Master was kind enough to reply promptly and in a convincing manner to me. Whenever I happened to receive any letter from the Master, I felt Transmission even before the postman delivered the letter to me. The most important problem which worried me very much was not the material one but the spiritual hurdle. I had material difficulties also, which did not create in me much agitation because I had thrown all burden on Him. The main worry was that I could not leave the form of Lord Rama from my mind, because even from the age of six, I had love and attachment towards the form of Sri Rama who was my family deity. I wrote to Master about this matter. Babuji replied :—"God is one and only ONE; so we must take only one to realize the one alone. The idea of Trinity will definitely lead you to birth and rebirth. It was time, no doubt, for you to have been with the remembrance of Sri Rama or Lakshmana or Sri Anjaneya because you had not the proper path leading direct to Realisation. They have done their work already and now it is upto you to find out and follow further on. I also believe in the theory of Avatars. Sri Rama is one of them. He could no doubt be of help during his regime. But with the advent of Sri Krishna, the regime of Sri Rama is over. It is now the regime of Lord Krishna that continues because nobody has yet come after Him as Avatar. So in this respect we are all concerned with him now. This is the phenomenon of Nature which I have brought to light for your understanding. When you feel convinced that Sri Rama has directed you to follow this path, the mystery is solved..So please decide yourself and do what is right, using your own discrimination or rely upon the experience of a practical man." On another occasion He wrote :- "I admire your sincerity of purpose for which proper guidance is always necessary..I want

to see you at the highest pitch of spirituality and my energy and prayers are directed towards that end....I have taken up your service in right earnest and I am guiding you rightly to achieve the goal. I am doing it and I want you may be a helping factor towards the real cause to finish the journey soon."

To one of my letters Master wrote as follows :- "I am happy to to find in your letter the inclination towards higher elevation. The thing is really preserved for those who are prepared to sacrifice everything that is needed. Confidence in oneself, faith on Master and proper guidance are the sure means of attainment. There will be end of miseries if we shut out the way for further rebirth. If in the present life, we have sufferings, we should bear them calmly with perfect resignation to God. We should do our best to mitigate them and this is the human duty. You are praying for melting the difficulties that surround you. Let us wait for His Grace.."

Regarding Saguna upasana, Master clarified as below :—"I have been brought up in the family where Saguna Upasana was preferred and I am not opposed to it; but when anybody asks my method, I guide him on the lines of my Master, bacause, I can take him to Realisation just through that way alone..If you study me you will find that I only want the Realisation of my fellow-beings, as such I serve them without any interest or gain. I rm really happy that you said what was really in your heart and I believe that you want to have realisation. In that case, you will have to trust one first, then the faith will follow."

After receiving the above letters from my Master, I got sufficient courage to face the life and follow the path of Sahaj Marg. My worldly difficulties and spiritual hurdles vanished gradually. It was all due to my Master's Grace. From that day onwards I never worried about sufferings and difficulties. I came to know by experience that these are all temporary problems. They are only blessings from the Almighty or the Divine Master to mend our life. In due course, a strong desire arose in me to have a human approach of my Master. After eleven months of my starting the practice, Master came to Trichy and stayed in an Abhyasi's house, which is three miles away from my house. While he arrived in Trichy, I was suffering from fever and severe cold. So, I could not go to the station in the evening to receive Him. However, I could not remain patiently in my house. I became testless to meet Him on the day of His

arrival. So engaging a rickshaw I went to see my Master in the night itself. On seeing me entering into Master's room, some Abhyasis and the preceptor informed Babuji. Immediately on hearing my name, Master stood up from His bed, came towards me and embraced me. Knowing that I was suffering from severe cold and fever, Master asked me to lie down and talk to Him. Further He gave me His blanket to cover myself. What a love towards an insignificant aspirant having a real craving for God-realisation! I cannot describe in words the feeling of joy, peace and happiness which I got at the first meeting of Master personally. I was in His pressence for an hour in the night. Fever vanished and I became normal. Babuji stayed at Trichy for three days. I moved with Him like a son to a father and with a thought that I have got a real Samarth Guru who can lead me to the goal of life and solve the problems of life. After seeing Him personally, my faith increased and doubts were cleared automatically. On the second day of His stay, Master came voluntarily to my house even without my request to Him, sitting in a Town Bus along with the Late Ishwar Sahaiji and returned to the place of His stay, by walking along the Bazar road of Trichy. In this manner the Divine came to my house.

In December 1965, while Master was staying at brother R. Seshadri's house at Srirangam, He said to me "You can attend the Basant Utsave this year." As per His wish I was able to attend the Utsava at Shahjahanpur in 1966 for the first time. I felt various spiritual experiences during the Utsava and felt perfect calmness and Divine flow throughout my stay there. While I was about to depart from Babuji's house, He said to me : "Now you can understand well, why I ask the Abhyasis to attend the Utsava." Immediately, I said to Him, "Yes Babuji, I feel serene and calm. You have created an opportunity for me to be present here during the Utsava and made me know the real thing." Babuji said, "You are telling the truth. Really everybody will have the wonderful experiences and everybody says that he feels calmness, serenity and peace. It is all due to Lalaji's Grace." From 1966 to 1972 I attended the Utsava regularly. I could not attend the opening ceremony of the Ashram at Shahjahanpur in 1976 due to some domestic function. But when I met Babuji at His son's house at Madras after His second foreign tour, He said to me, "You had uot attended the opening ceremony of our Ashram." These words of Babuji created an opportunity for me to attend the Utsava

in the year 1977. I have narrated these incidents, only to show that our Babuji is ready to undergo any inconvenience to pick up His disciples in any corner of the world.

Babuji entrusted the Mission's work to me on 12-7-1972 by permitting me to impart the spiritual training through yogic transmission under the Sahaj Marg system. This is all due to His Grace. Regarding my personal experiences at present, I have an inexplicable feeling of detachment from all happenings. I sincerely feel as if they are happening to a third party and not to me. So many incidents and experiences have happened to me but there is no impression today of what has happened. I have been able to do my worldly duties without having undue attachment. I am travelling light, throwing all burden on Him. I am swimming and swimming in the Infinite Ocean of Babuji's blissful remembrance. Occasions for going wrong normally do not occur. It seems, as it were, Master is looking on, all the time. I feel the all-pervasive presence of the Master with me.

I conclude this article by saying that if an Abhyasi follows the undermentioned seven essential things with love and devotion, he can attain the goal of life within a short period.

1. Daily Morning Meditation.
2. Daily Evening Cleaning Process.
3. Night Prayer.
4. Constant Remembrance of the Almighty or the Divine Master.
5. Attending the weekly Group Meditation.
6. Individual sitting with any one of the preceptors.
7. Following the Ten Commandments of Sahaj Marg with implicit faith, love and devotion.

Let us always remember the following words of our Master:

"Come with faith and confidence in the spiritual field and be prepared for the practice, throwing off the self conceited ideas. It is very difficult to put a practical thing in words, just as you cannot describe the taste of wheat, although you have eaten it many a time. There is a vast difference between theory and practice. Iron will and constant impatience and restlessness for gaining the object bring easy success. Meditation is the foundation of spirituality. If you meditate having your goal before you, you are sure to arrive at the destination."

My Master

Sri Raghavendra Rao

Has anybody seen my Master? If so, let him come and compare his notes with me.

All praise be to my Master. But I cannot help praising my self. Does it imply a contradiction? My Master is my Self.

I had been to Him with a heavy heart. I was relieved of my misery the moment I saw him. Alas! I did not know it then. I missed the actual process. But its effects were devastating.

Was it love? Were they the pangs of separation, the torrent of tears and the heart-breaking sobs? How wonderful! How thrilling!! What a relief!!!

Only God gives salvation. Only God graces with liberation. God alone creates and He alone purifies. He is greater than the greatest and smaller than the smallest. He is the Infinite as well as the Infinitesimal.

Is God an impossibility? Is He a mere speculation? Then you have not seen my Master. Come with me and I'll show you.

He had come to me once. I thought it was a dream. What a cursed ignorance it was! Oh no! Let me not curse. He was merely playing hide and seek. He was there all the while. But the dirt and rubbish in my heart was obstructing His light.

I love myself. Hence I was seeing the reflections of my own dirty desires everywhere. Sometimes He would smile but I was frowning then. He had allowed me to take liberties even as He is doing now. He was playing while I was suffering. Little did I know that His play is infinite. Still less could I understand that my suffering was finite.

At last out of His infinite compassion he took pity on this insignificant worm. He lifted me out of this dust of death and disease. His touch made me deathless. His will made me immortal.

Are you still miserable? Has the attack of despondency crippled you for ever? Have you not heard the great news of the day–nay, the great news of all times? MY MASTER HAS COME! The sun is shining. The larks are singing. Each particle is madly dancing to the tune of His life-giving and soul-stirring music. Open your eyes, my friend, and and behold His auspicious form. Hearken to His Heart. Never such a love song was sung before.

What? You have seen His form but are unable to understand Him? Why are you hankering after understanding? Is it not enough if you just stand under Him? Has anybody ever understood Him? Can anybody ever understand Him? Throw off your vanity. Become humble even as He who carried the load of grass to the stables of those who offered Him merely flowers.

Do you want to know what He is? He is neither a daddy nor a dandy; neither a pundit nor a bandit; neither a God nor a dog. You want to know His age, sex, religion, nationlity and occupation? He is age–less, sexless, out of religion, out of nationality and even out of occupation! Still, to satisfy your curiosity, I can give you the figures and names of your conceptions and miss Him. See Him as He is and not as you wish Him to be.

There is none like my Master but everyone is His image. My Master is one and only one but He is in everyone as well. My Master is one of the common but He is also the only one in common. You cannot approach Him but He is in you and He takes Him whom He chooses.

In fact He has chosen everybody's heart for His abode and I have chosen Him for lordship of my heart. When He is there I am not. He has made my heart a strait too narrow to admit two.

You look before you leap and consider yourself very wise. But like a mad fool I plunged in the deep and to my utter amazement I found it to be the Ocean of Immortality. Listen to me. Leave off all misgivings. Jump ahead and drown yourself in my Master. There is no other way to see Him.

A few Experiences in Sahaj Marg

V. Parthasarathi, Vijayawada

"The experience of the Ultimate begins when every other experience dies out. The condition of the Ultimate is where the abhyasi forgets himself as well as God. Therefore secure synonimity which is an advanced stage of mergence." Voice Real Vol II.

So till we come to that stage we will have something to say and hence the following is being related.

I got disturbed one day in the night and I sat for meditation. All of a sudden, I found a sudden calm and respiration almost stopped and there was a lot of shedding. For a second, I thought I was dying. No, I realised the shedding indicated the presence of Master. I was told by Sister Kasturi, 'It is preparation for the condition you are having. Condition present is minus yourself. Master is there. Abhyasis get greatly benefitted by this.'

On Basant Panchami day I felt close to Master and Grand Master and so I prayed for their presence and Grace. To my surprise almost immediately I found a light glow all over. The cleaning was easy and drowning in Master was nice. Several abhyasis felt the difference.

One day during meditation, I found it was a smooth filling in and later to my surprise, it was emanating outside my body also. Sister told me, 'It is radiation of the Divine. When particles of the Divine fill inside, they flow outside and spread all round. This is the stage at which an abhyasi is fit to be given permission to work.' Naturally the question arose in me, 'Did I take so much time to mature ?–1964 to 1980. The reply was,' As regards absorption of power, the time should be calculated from the period of Layavasta and not from the period of permission to work. His power can only be merged, if one is merged in Him and not otherwise. 'Incidentally I was told, 'Unless and until, the soul of a living individual or departed one reaches the stage or point in Layavasta, on which liberation

is achieved, nobody's soul, living or depatted, can achieve liberation. So we should pray for the departed soul for the same.'

Regarding Vijayawada Centre Sister said,' Master's Virat condition is pervading the atmosphere here. Lord Krishna's Virat is different. It was shown to Arjuna to observe His Virat swaroop. Arjuna could only observe it and not enjoy it, whereas Master's Virat condition pervading here is different. We not only observe it but enjoy it and get benefitted by it. Anyone who breathes this atmosphere will get its benefit, be it memeber or non-member.'

On 15-5-80, I felt extreme subtleness in front of me. It was very pleasant to be in that condition. It was so close. Sister told me, 'I feel this is like that all things are being regulated. Absolute (Real) is not at the present condition, but this is the reflection of your own condition, which you feel in front of you. When self becomes purer, it becomes lighter than the body and so we see our own condition, out of our own body and feel that the Absolute is before us. This is so because, 'self' is His reflection and we feel as such. I am happy to note your condition and am grateful to Rev Master, who bestows His Grace always to both of you.'

In July '80, I felt that it started before I started meditation-it continued after my stopping-it went on uninterruptedly even when my mind wandered for a while. In spite of my own worldly problems, I was internally very happy. In reply Sister wrote to me, 'The conditions written are so fine that I read the letter twice and thrice and prayed to Babuji to ensure you and sister still finer progress. It means that your 'Manas' has started remainig 'laya in meditation' and internal happiness is the result, because 'laya in meditation' is the natural condition of 'Manas.' A yogi is not the doer of meditation, rather he feels that happiness in which his 'Manas' remains laya. Rev. Master's effort is to turn every abhyasi into a true yogi and I am extremely happy that you have afforded a nice cooperation with the Master and which must bring fruitful results.' 'You have written that an abhyasi has stopped taking alcohol. I can say that if we preceptors work sincerely, the abhyasis must witness so many miracles of Master for their betterment. How can we show our gratitude to our Master ! This is a reality that our Rev Master remains with us and guides us.'

I had a feeling of negation. Sister told me, 'Glad to note that you had a feeling of negation. This condition reflects that you have gone so deep that your' self 'has become negative. But as regards the condition, about which Master has written, is something else and is still far away. But when this condition has been bestowed upon you by Him, He will bestow that other condition too and this is also my prayer. As regards your feeling how you could make the abhyasis feel in a practical way is really praisewirthy. Once Maste has written to me that if we want something for an abhyasi then we should transmit in that drowned feeling. Also, He has written to me that if the preceptor giving the sitting remains fully absorbed in His condition, it will be more beneficial to the abhyasi. For he will get the benefit even of Layavasta, if it is available in the preceptor.'

On 9–2–81 there was a feeling of every pore of the body being in an awaiting mood for the Master. Sister said, 'When every pore of the body becomes an eye then we become ready for the Darshan of the Divine. We can say that when our whole self becomes eyes then we can see Him.'

Something soft was dragging me softly and into it I was going. Thereafter the same force was dragging me again softly and into it I was going and this went on. Sister told me, 'This indicates that every pore of the body has been filled by purity, lightness and Divine Light. If a preceptor gives Transmission after drowing in this condition, the abhyasi also gets the benefit to some extent.'

Sometimes when I get out of my bed in the morning, I find the meditation already going on without my knowledge. Sister told me,' This indicates that Master has occupied yourself.'

31–3–81. Comments of Master on my monthly reports : 'The Light traverses in all its details by and by. This is one of the experiences of the Region you are passing through.' I could not understand what it means. Sister clarified, 'The Light here does not mean the light but His reflection and you are in it. This shows the closeness (nearness) of the Divine. I am very happy that one day you will find yourself altogether drowned in His Silence.'

She continued, 'The abhyasi will secure his access to the Region or Centre by keeping himself drowned in Master. Every Region or Center

has one central point in the same way Divinity has one central point in the Divine Master. Therefore if you remain drowned in Master, you will automatically expand into entire Divinity. When we have feeling of nearness to Master within and without, then the nest step follows and we feel that we are wherever He is. When this feeling develops then the next step automatically develops–for DARSHAN of Master–how He looks like? When will we see Him? And realise Him? This craving will dominate the whole inner. Soon after His 'Swaroop' is felt inside and out. This is the state of 'Swaroopita.' I am very happy to say that Master will give you this state soon and you will see the Master in you soon.'

These experiences are being reported to show how charitable Master is and the transformation that is brought about in Sahaj Marg. Of course these are not all. Several others may have many more. Let us show our gratitude to Rev. Master by cooperating with Him and be deserving of His Grace.

PRECEPTORS IN SAHAJ MARG

However, one word of caution for the abhyasis seems essential. As pointed out during the 1982 Basant Celebrations by an associate it must be remembered that the Preceptors are humble servants of the Master and not the Master Himself. They are His Creation. We should not be lost in His Creation. The human form of the Almighty Master is one and only one. The Preceptors are for our covenience to divert the Master's Grace towards our hearts, but Master alone is the Goal of human life as well as the only God and Power to bring us upto that stage.

—C. S. Sanwal

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A man is not fit to impart spiritual training unless and until he has developed the capacity of fomenting in his disciples, that superior force which is all in all.

—Babuji

The Fever of Central Region

(By Sri Shubh Chintak Kishore.)

Thanks to the Divine that He sent a rare personality like Babuji to found the Shri Ram Chandra Mission, to give clue for Divinity and to spread the same world over. By research in the field of spirituality, he discovered various stages of evolution which were earlier obscured. Formerly Cosmic Region or Brahmand Mandal was considered to be the highest approach, but Babuji discovered beyond it the Mind Region, the Central Region and the Centre. The Centre is such a subtle and fine thing that if looked minutely, it is a tiny circle for which obviously there will be a centre and so on subtler and subtler. Bubuji has made it possible for the human to reach the Ultimate. He has given description of the various stages in his writings as far as it has been possible for the language to convey. This is his research thesis presented to the world in the form of books, which future generation will regard as scripture. They will read it and know what the Divinity really is, though merely by knowing they will not have Him, but surely our Master's message through the ressearch work will continue to inspire people and give correct line. The Mission will be there to lead those really inspired to the Goal.

Now by reading these scriptures and hearing them, which Babuji has created for the posterity, we are tempted to reach Central Region. This is where I would like to put a word of caution. Babuji has said that even the greed for spirituality is bad. As spirituality is above the sphere of religion, we would be retracing to the religious field only, by entertaining temptation whether of Central Region or of any other thing. Conditioned within this perimeter, the functioning cannot be natural and conducive to the attainment of the Goal. This is exactly what we seem to be doing unconsciously. With the temptation for Central Region we cannot attain the Goal. No wonder with ever-increasing number of our Abhyasis, Master finds dearth of real Abhyasis. Even if Babuji says that a person is in the Central Region we can be sure that the person may not necessarily stay there. I learnt of cases, which I would not name, where the persons

reputed to have been in the Central Region were denied by the Nature even liberation the freedom from re-birth when they left their human body. Why ? I cannot say, but one thing which is apparent is that as we go up and up, the ego becomes subtler and subtler and equally stronger. Unless it is dedicated to Master from the heart, it becomes the very cause of downfall.

But this will not happen if we sincerely from the core of our heart adhere to the Mission's prayer, "O Master, Thou art the real goal of human life" etc. In it, there is no desire for Central Region or any region only That. That may be the Centre of the Central Region but that is of no concern or consequence to us. We are not looking for Him in the Central Region. Whatever He may be, we should only want Him. Once we get Him, we automatically get to the Centre of the Central Region. A person who does sadhana with the temptation of the Central Region, even if he is said to have reached there, one can be quite sure that he will not be allowed to stay there. I would like to be forgiven for this factual statement, but I must express my feeling which is based on the facts as have happened and are happening. Babuji out of his sheer love and grace promotes us to those positions but when the Nature takes its own turn, Babuji would not interfere for which the past is an evidence, because the Central Region is not to be polluted by those who have not made themselves worthy of it. But this cannot happen with a person who wants Him and Him alone, without any desire for Central Region. Then the Nature shall also look to it that such a person stays there.

My dear sisters and brothers, I like that all of us should consider and appreciate the hair-splitting distinction which I have trited to bring out, as I consider this vital for Sadhana.

This reminds me of the best public speech delivered at the Basant Utsav at Shahjahanpur in 1982, with beloved Babuji amidst us, by our Secretary, Gverseas Centres, Shri K. V. Reddy that "I do not want Central Region or any region or any position but a place at Babuji's Lotus Feet." One could feel that the words were coming from the heart and not from the throat or mouth. I got tears in my eyes as I recall that part of the speech. After the speech, I escorted Babuji to his cottage for rest. He said, "the speech was very good and an eye-opener." It was not brother Reddy speaking but Babuji through him. We should all ponder what that eye-opener was in that speech.

If we read Babuji's autobiography, which is a description of his conditions as abhyasi, nowhere does he talk of the Central Region. All that one gets by reading it is that all the time he was restless about the Ultimate. The research books by him are all after he realised Him and crossed all boundaries and not before that. Therefore, taking the cue from the living example of Babuji, let us stick to the Prayer and pursue the sadhana as Babuji tells us to do. I am sure, this way we will get a place at the lotus feet of our beloved Master where nobody, not even the Ultimate, can shake us leave aside going down. This will also help to create real abhyasi in ourselves, which dear Babuji is longing to see during his physical existence.

Under this system there is absolutely no room for anything except true worship of God the one Absolute. It is not at all possible to proceed with it with gods and godesses besides. If there be any one who finds himself too weak to give it up, I cannot compel him to do so, but in that case I cannot be held responsible for his progress. —*Babuji*

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In spiritual work there is no question of personal preferences or of personal opinions. The Master guides us in all ways. And if Nature wants destruction, it has to be carried out. We are merely instruments. If one instrument turns out to be blunt and useless, the craftsman will throw it away and take up a better one. In spirituality obedience is the highest virtue. After all, Master, who works for Nature and carries out the orders from above, knows what is to be done. —*Babuji*

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Question : Master, what do you think of a cheat ?

Master : I do not blame any cheat, but if some one cheats me at least he has done very good to him SELF.

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When one joins Sahaj Marg System it is end of the beginning and beginning of the end. —*Babuji*

God loves him who has seen Him but remains at a distance from Him. That means One must keep His remembrance alive in his heart, remaining ever within the sphere of devotion, in full cognizance of his own status of humanity. —*Babuji*

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Question : What attitude should be adopted by an abhyasi towards the methods of Sadhana before the reasonableness of these is revealed to him ?

Master : The do's and dont's of the grown up parents very often appear most unreasonable to children, though these are for their own good; and they automatically come to grasp the reasonableness of these, as they grow up."

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Question : What is the real Bliss ?

Master : When the craving for Bliss is gone.

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Question : What is the mark of having attained the state of Perfection ?

Master : Simple enough. When you use the word 'I', but do not know or feel for whom it has been used.

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Question : Why do people at higher stages develop shortcomings ?

Master : 1. Lack of co-operation on the part of the abhyasi.

2. Along with progress, the idea of his own greatness is in his mind.

3. Along with progress, the idea of Self-importance is there instead of surrender and submission.

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These learned teachers of religion are more like the sign-posts by the road side to indicate the direction of the road leading to various places. That is all the purpose they can possibly serve. —*Babuji.*

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Material world and the spiritual one should go side by side equally glittering. —*Babuji.*

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Tne real cry of the pangful heart of a true seeker brings the Master to his door. —*Babuji.*

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In spirituality the share goes to the really deserving and that is why I have repeatedly written exhorting all to become deserving of that thing; and for that two things are required; Love and Obedience, and both these things are interdependent. —*Babuji*

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If one can sell his heart i.e. make a gift of it to the Divine Master, hardly anything more remains to be done. This shall naturally bring him to the State of absorbency in the Infinite Reality. —*Babuji*

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The easiest and surest means to achieve this end (ABSOLUTE STATE) is to surrender yourself to the great Master in true sense and become a 'Living Dead' yourself. —*Babuji*

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A perfect human being is he who knows everything present in nature or in all that it has made, REMAINING ALL THE TIME IGNORANT OF HIS KNOWLEDGE. He must know all branches of knowledge and science. If anybody asks from him about any of these, he should start telling him of what he wants to know, in a natural way.

—*Babuji.*

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For constant remembrance we take up Divine quality and rest our thought on it. From quality we reach the substance and then to its ultimate. —*Babuji*

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There is one great drawback in idol worship that it becomes their life-long interest and they do not want to part with it, thus creating a sort of solid block in their own hearts which is not easily breakable even by the force of their Master's will. We should come from solidity to the finer state and the method must change accordingly. The image worshippers get confined to the same affigy. —*Babuji*

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If we serve our Master and His children too, thinking that they have come from Him, we are in a way non-attached to them, because the chain of attachment really joins our Master with His children. If this thing is rooted deep in us we will indulge in service as our duty and remember the great Master at each step. In this way the habit of constant remembrance is formed. —*Babuji*

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In a gathering of Satsangis, a new comer pointed out that prayer is a matter of personal conviction and dedication. The most efficacious method for an Abhyasi's spiritual development, therefore, is private worship, he suggested.

"But there can be no better method for bringing about an effective organization than common prayer and worship." The Master explained.

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Question : How to make the Almighty Master turn towards us?

Master : Love Him so much that he begins to love you. You must knock on His door so hard that He hears and opens His door to you. Then your work is over. The secret is Love.

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The most heinous sin, however, is quality of worship. Adhering to this system and at the same time worshipping Gods and Goddesses for petty ends is an insult to His Masterhood and a blot on our spirituality. Either we accept Master as the Master of the entire creation or we don't. There is no midway. *M. S. Ramamurthy, Bangalore.*

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I do want that all of you may emerge as the Suns in the field of spirituality but it is possible only if the reflection of the earth is not allowed to be cast on the Sun and this is feasible only if you work out your orbit accordingly.

When can be the orbit made?

Only when you straighten out the movement.

And when will the movement be straight?

When the destination is always in full sight.

And when can the goal remain in sight?

When you become entirely His.

When can you be His ?

When you lose yourself completely.

When can you lose yourself ?

When there is no thought in the heart other than that of His.

And when is this Possible ?

Through practice.

How does practice become ?

By love and interest.

How are love and interest born ?

By thinking repeatedly.

How repeated thinking becomes possible ?

Through determination.

And when is it possible to make a firm determination ?

Only then, when you gird up your loins to sacrifice your rest and pleasures and say good bye to lethargy.

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The most important factor in realization is self confidence in our own capacity and power to achieve success. It is absurd to think, even for a moment, that we are in any way too weak or deficient to acquire the highest state of perfection ever attained so far even by the greatest sages of the past. We must march on the path of realization like a brave soldier with full faith and confidence, not minding the difficulties or reverses. Dejections and disappointments weaken our will and shatter our firmness. We should meet reverses with a brave heart and should never give way to the feeling of despondency which is the worst drawback and the deadliest poison to spiritual life.

—Babuji

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If we think we are a family, then it is a wonderful word and it gives us a wonderful feeling. (Of course we have an organisation and we have to be organised). This is essential above all else. That is how we become a family and we should always remain a family.

—Rev. Master

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